The Peregrinations Of David Myatt
National Socialist Ideologist

Part One: 1984-1998

° **Preface**
° **The National Socialist Ideologist**
° **Polemical And Early National Socialist Writings**
° **Later NS Writings**
° **A Change Of Perspective**
° **Ethical National Socialism**
° **The Galactic Empire**
° **Conclusion**
° **Appendix I David Myatt: Islam and National Socialism**
° **Appendix II David Myatt And The Occult**

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Preface

Some speculations about Myatt's intent and some inaccuracies not withstanding, a reasonable and academic overview of David Myatt's somewhat strange life is given in Daniel Koehler's *From Traitor to Zealot*[1] who writes that it is clear that Myatt

> "is a complex persona who defies simple answers to the question of why he changed groups and milieus so often and so fundamentally. It is also obvious, that during large parts of his life, Myatt was driven by a search for meaning and purpose, as well as an intellectual desire to find and create the all-encompassing and perfect political philosophy." [2]

Furthermore, despite Myatt's decades long Faustian - or Siddhartha-like[3] - journey or quest involving a conversion to Islam in 1998, his National Socialist writings remain influential:

> "It is quite extraordinary that Myatt kept open and amicable relations with the extreme-right milieu, even years after his conversion. The fact that most of his neo-nazi writings are still essential reading in many militant far-right groups and circles further shows that his double narrative strategy that aimed to avoid being seen as a traitor have worked to some degree." [2]

Given his voluminous writings about National Socialism, Myatt is often described as a neo-nazi ideologue, and in this essay I focus on his National Socialist writings which date from 1984 with the publication of his *Vindex - The Destiny Of the West* [4] to his later association with Combat 18 in the 1990s and on to late 1997 and early 1998 with the development of what he termed "ethical National-Socialism". Part Two will deal with the 2000s, his conversion to Islam, and his campaign to bring National Socialists and Muslims together to fight those he described as their common enemies. Part Three will deal with the development of his philosophy of pathei-mathos in 2012, his criticism of aspects of German National Socialism, and his more recent writings such as his 2017 monograph *Classical Paganism And The Christian Ethos*[5] since the pagan metaphysics he develops in such works is arguably compatible with his earlier ethical National-Socialism.

I have had occasion to correct a few typos in the quotations from the writings of Myatt, some of which writings such as issues of his 1990s newsletter titled *The National-Socialist*, latterly published from a now defunct BM Box in London (5608) used by Combat 18, are from my private collection. Several of the quotations are somewhat extensive as I believe they help explain not only Myatt's evolution of National Socialist ideology but also how his evolved National Socialism differs from the current, common, perception of National Socialism.

Given persistent rumours regarding Myatt and the Occult, I provide as an appendix a critique of such rumours. It is worth noting that Myatt defies convention by using the hyphenated National-Socialism instead of the conventional National Socialism.

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1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021. pp.153-163. One inaccuracy (p.161) is that Koehler confuses Myatt's fiancée Fran - who committed suicide in 2006 - with his second wife, Sue, who died of cancer in 1993. Some years after Sue's death Myatt re-married and lived with his third wife near Malvern, in a detached village house, where he was filmed nearby by BBC Panorama in 2000, until he left that village some months after that filming to move alone to Shropshire to live on a farm. He met Fran several years after moving to Shropshire.

2. Koehler, op.cit. p.162

3. Kaplan, Jeffrey. *Encyclopedia of White Power*. Rowman & Littlefield, 2000, p. 216ff; p.512f

4. A facsimile of the original published text is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf [Accessed September 2021]

5. https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf [Accessed September 2021]

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The National Socialist Ideologist

In regard to the National Socialist writings of David Myatt, five circumstances need to be considered.

1) His National Socialist (NS) writings should be classified as follows:

> (i) his polemical, propagandistic, writings dating from the mid-1990s and which writings include many in the early issues of his *The National-Socialist* newsletter which he founded in 1995, several of which writings were issued under the title *Racism: The Will Of Nature* and reprinted in the May 1998 edition of George Dietz's Liberty Bell magazine {1} published in America;
> (ii) his ideological, more philosophical essays and pamphlets such as his text *Vindex - The Destiny of the West*, first published in America in 1984 {2} and later ones such as *The Meaning Of Life: Race and Nature* published in 1997 {3} and his *The Meaning Of National-Socialism*, {4} both of which later ones were listed as forming part of his *Thormynd Press National-Socialist Series* {5},
> (iii) his National Socialist writings dating from the development of what he called "ethical National-Socialism" in the late 1990s and some of which were edited, revised versions from his Thormynd Press National-Socialist Series; and
> (iv) his writings between 2000 and 2004 which formed part of his campaign to encourage co-operation between National Socialists and Muslims.

2) His conversion to Islam in 1998 and his subsequent attempt to bring National Socialists and Muslims together to counter what he considered to be their common enemies.

3) His post-2012 philosophy of pathei-mathos with its criticism of both Hitler's military strategy and German National Socialism.

4) His 2017 and later writings such as his monograph *Classical Paganism And The Christian Ethos* in which he laid the foundations for a modern pagan metaphysics that is arguably consistent with his ethical National-Socialism.

5) The fact that he was not just a National Socialist theorist, ideologue, and propagandist but for thirty years (1968-1998) was practically involved in National Socialist political organizations as an organizer and leader, involved with National Socialist paramilitary groups such as Column 88, and involved "on the streets" as a neo-nazi activist which activism resulted in him being arrested and convicted many times for violent offences with two of those convictions resulting in terms of imprisonment.

Myatt was also, on a number of occasions, the bodyguard of Colin Jordan, one of the founders of the World Union of National Socialists, {6} and alleged to be the author of a document which "provided a detailed step-by-step guide for terrorist insurrection with advice on assassination targets, rationale for bombing and sabotage campaigns, and rules of engagement", {7} a copy of which document was discovered by Police in the flat of David Copeland {8} whose bombs in London in 1999 killed three people and injured over a hundred, and which document was alleged to have influenced the German group The National Socialist Underground {9}{10} whose members conducted a series of armed robberies and killed nine immigrants.

As late as January of this year (2021) Myatt was considered by The Counter Extremism Project - a Non-Governmental Organization (NGO) - to be one of the twenty most dangerous extremists in the world. {11}

Polemical And Early National Socialist Writings

His polemical, propagandistic NS works were mostly written before 1997, with some being overtly racist, where for the purpose of this essay by the term racist is meant "prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior."

Many of these polemical writings were published in his newsletter *The National-Socialist: National-Socialist Views, News and Reports*, the first issue of which was published in February 106 yf (that is, 1995) and which newsletter was initially issued "in support of the National Socialist Alliance" and later in support of the National-Socialist Movement which Myatt founded in 1997 with help of members of Combat 18, with the title of the newsletter changed to *The National-Socialist: The Voice of Aryan Destiny*, and with an end notice that read "The National-Socialist is an official publication of the National-Socialist Movement, and is issued free to Members and Official Supporters."

Typical of these early polemics is the article *The Freedom To Hate* with included textual bold and italic emphasis and which was published in issue Number 18 dated December 107 yf - January 108 yf,

> "As will be explained, *racism is the will of Nature*. It is natural and necessary for us to hate, just as 'racism' itself is natural, necessary and good. It is natural, and necessary - and indeed, a moral duty - for us both as individuals, and collectively as a folk or race, to feel hatred toward enemies, and those people or those things which are harmful to us. Hatred is an aid to survival. Our moral duty, our natural duty as a people - as a folk or race - is to survive, to prosper and to evolve, for *it is race-mixing (and thus the destruction of race) which is the ultimate evil*. Race-mixing is a crime against life itself; it is a crime against Nature, for race is how Nature works. Race is how Nature is manifest to us, and in us. Race is evolution in action. Race is an expression of life. Race, expressed simply, is the ultimate meaning of our lives. For the true, the natural, purpose of our lives as individuals is to aid our own race."

However, before 1998 he also wrote many idealogical tracts such as *The Religion Of National-Socialism* and *The Meaning Of National-Socialism* most of which tracts were published by Thormynd Press - run after 1990 by his friend Richard Moult - under the imprint of the fifteen volume *Thormynd Press National-Socialist Series* {5} beginning with the second edition of *National-Socialism: Principles and Ideals* which Myatt prefixed with a quotation:

> "As long as just one of us still breathes, he will continue to further the Cause and uphold it, as in the years gone by." Adolf Hitler, Nuremberg yf 45

In these idealistic, ideological, works Myatt set out in detail his vision of National Socialism concentrating on what he stated were the National Socialist, the Aryan, ideals of honour, loyalty, duty to the folk.

Thus, in *National-Socialism: Principles and Ideals*, he wrote:

> "The natural instincts, hopes, dreams and aspirations of the Aryan - and of this present civilization - are embodied in National-Socialism and only in National-Socialism. Every other form, political or philosophical or religious - all other principles and ideals - are irrelevant and indeed counter-productive because only National-Socialism is a pure expression of Aryan Destiny: only National-Socialism represents an unequivocal affirmation of Aryan existence, and expresses that existence in action.
>
> National-Socialism makes the Destiny of this civilization, and the Aryan, real and realizable. Everything else is fundamentally irrelevant at this moment in the history of evolution. One either is, or chooses to become, a National-Socialist - and thus fights, overtly or covertly, for the Aryan and civilization itself - or one is opposed to National-Socialism, directly or by inaction, and thus becomes a party, consciously or otherwise, to the decline and destruction of civilization and the Aryan race with its potential to create future civilizations.
>
> For an Aryan, there is no higher honour than to be a National-Socialist and to fight for the principles and ideals which National-Socialism represents. A National-Socialist is someone with a Destiny, a sense of

> higher purpose - an heroic individual whose life has meaning: someone who by their actions is contributing to evolution, who is fulfilling a divine purpose by maintaining and expanding civilization and the civilizing values themselves. For above all else, a National-Socialist embodies those ideals which have made our race, and our civilizations, great - honour, loyalty, duty.
>
> As a National-Socialist, I am loyal to National-Socialism, to Adolf Hitler and to my Comrades; I have a duty to fight for what and who I am loyal to; and I am obliged by my honour to act, in all that I do, in a noble way. But perhaps most significant of all I - like all genuine National-Socialists - am prepared if necessary to die rather than be dishonourable, disloyal and shirk my duty. In these things lies the nobility and the sublime beauty of National-Socialism and the assurance of its ultimate victory."

He also developed his idea of the Jewish origin of what he in his seminal text *Vindex - The Destiny Of the West* termed "the distortion of the West", describing it in his *National-Socialism: Principles and Ideals* as 'social engineering',

> "The term 'social engineering' refers to the changing and re-structuring/re-building of societies in accordance with certain abstract ideas, and is a description of what has happened to all Western (that is, all Aryan) societies in the decades since the Second World War. Social Engineering is, in effect, the implementation of marxism by stealth.
>
> So successful have the social engineers and their supporters been over the past decades, that the natural and consequently healthy beliefs of those of the Western or European civilization are now seen by the majority of Aryans themselves as somehow 'wrong' or 'perverted'. So successful have the social engineers been in changing beliefs and attitudes, that those who champion the true values of civilization (such as honour, duty, loyalty) and who express the genuine wisdom of civilizations (such as the truths about race and nobility) are branded as "extremists" - and there is no shortage of volunteers, of European race, so mentally controlled by the alien ideas of the social engineers, to attack or demonstrate against those real champions of European values, the National-Socialists."

He goes on to explain in detail how this 'social engineering' works. He cites one example:

> "The idea that 'all races are equal' is one abstract idea created by the social engineers. Following from this is the belief that the concept of racial superiority is 'morally wrong', an 'outrage' against 'humanity' ('humanity' being another abstract, and thus artificial, idea). Thus, new doctrines are born, new ideas - the study of 'racialism' and 'racism' in societies. Books are written, research undertaken, numerous articles appear: the study of these things becomes a respected academic field, and an ever increasing number of individuals beaver away to advance the cause of 'equality'. Society, history, civilizations are 're-interpreted' - evidence found to prove 'racist' attitudes in the past and to show that racial prejudice, as it is now called, is wrong, offensive and so on. Gradually, these ideas gain influence and increasing respectability. The idea of a 'multi-racial society' is born - as is the belief that to achieve such a society (which is seen as necessary and desirable from a 'moral' point of view) there must be 'education', the eradication of 'racist' views and attitudes. This will require Laws - the making of criminals out of those who oppose these doctrines of 'equality'. It will require a certain compulsion - the teaching of the doctrines in Schools and elsewhere with no attempt made to present an alternative view partly because the opposing view has been made to seem morally reprehensible and 'uncivilised' (note the spelling). In time, a smug moral climate is created, aided by the so-called 'educated classes' - opposition to the abstract idea and its doctrines is viewed by them (and others) as 'unenlightened' and socially unacceptable. During this time of the idea gaining influence, the 'studies' published in support of the doctrines have been accorded 'scientific' respectability (whereas in reality they are pseudo-sciences) and a super-abundance of books, articles and programmes expounding the doctrines appears.
>
> With enough influence gained, and with the moral climate created, 'Race Relations' legislation becomes Law, making discrimination (against non-Whites) illegal, and creating new crimes, such as 'incitement to racial hatred'. The repression involved in these Laws goes almost unnoticed - for the social and moral climate, created over decades by the adherents of the original idea, conditions those with power and influence, and a sizeable proportion of the majority of Aryans. They are taught - and it is endlessly repeated by all forms of the Media - that 'racial hatred' is vile, that racial prejudice (favouring one's own race and people before other races) is 'evil'; that such Laws are necessary for harmony and to ensure equality. In short, that the freedom of those individuals or groups who transgress the new Laws is rightfully forfeit.
>
> Thus, in this case, society is fundamentally changed - towards a 'multi-racial' one, to achieve which any dissent must be ruthlessly stamped out."

He also cites a source for the term:

> "The doctrines of the social engineers have been used and are being used to control the societies of the Western civilization and thus its peoples. Why? Because the social engineers believe it is necessary to achieve their aims. The then Chief Rabbi of the United Kingdom, Dr. Jakobovits, in an interview published in The Guardian newspaper (London) on 7th August 1982, stated that the Jews were chosen to act as pathfinders for the world, and that Israel (and thus Zionism) had a special place as an instrument to effect the Jew's social engineering upon the world."

Later NS Writings

By the time of the publication of issue number 30, dated March 109 yf (1998) of his The National-Socialist newsletter, it is clear that his attitude at least in respect of racism and practical politics had radically changed. For that

newsletter contained a single article titled *The Fundamental Problem* which began:

> "We need to be open and honest about the final solution - the correct solution - to the fundamental problem which afflicts our race.
>
> First, however, it is necessary to clearly state what the fundamental problem is. The fundamental problem is not 'the Jews'; the fundamental problem is not 'Zionist power'; the fundamental problem is not 'immigration' nor even non-Aryan races. The fundamental problem which afflicts our race is, quite simply, we ourselves: our egotism, our selfishness.
>
> This egotism manifests itself in the following: (1) a lack of racial awareness - a total and utter lack of any sense of racial identity, of racial solidarity and a total unawareness of our own Aryan heritage and culture; (2) a desire for material comfort and pleasure; (3) the attitude - of 'me first!', 'me right!' - which makes us dishonourable, disloyal, and disruptive and which causes us to shirk our duty to our folk and Nature herself when, that is, we are aware we have such a duty.
>
> The basic cause of this egotism is our un-Aryan, un-civilized modern way of life. The modern world we Aryans live in is, for most of us, the urban world - the world of cities and large towns. It is this urban world which has created our modern way of life. This way of life is the way of fast, easy travel, of readily available entertainment, of readily available opinions in newspapers and on television, of motor vehicles, of 'office work', of 'factory work', of housing estates, of Banks.'
>
> The people of this world of cities and large towns spend most of their lives enclosed - in houses, in offices, in factories, in motor vehicles. The world outside - Nature herself in all her primal power and majesty - is experienced only rarely, for this outside world is merely 'passed through' on a journey in some vehicle or used for a safe, tame 'tourism' of a few days or weeks. In the same way, the food which the people of this world eat is packaged for them - rarely grown by their own hands, rarely nurtured and killed by them. Even the work that most of the people of this world do is not too hard - not physically demanding hour after hour, day after day, week after week. For the most part, it is 'indoor' work, and the change of seasons, the change of day to night, makes very little difference.
>
> The result of all this enclosure - this distancing from Nature - is the modern attitude of urban people with their egotism and their total loss of contact with their own racial heritage, traditions and culture.
>
> It is this urban attitude - the materialism of the urban way of life - which has brought us to where we are now, living in a multi-racial society with millions of non-Aryans around us. It is this urban attitude which has allowed this anti-Aryan society to flourish so that now those who control this society can actively suppresses any dissent to their anti-Aryan policies without the majority of Aryans even noticing what is really going on.
>
> Since this urban attitude - this egotism - is the cause of our fundamental problem, it is this urban attitude which we must change.
>
> The real solution - the final solution - to this urban attitude is for us to live in a different way. Basically, in the long term, we need a totally new type of society: a rural-based one, not an urban one as at present. We need hard physical or manual work. We need to live among our own kind in small communities where we personally know our neighbours, and where we help them, and them us, in hard or difficult times and where we cooperate with them for our mutual benefit. We need to be in contact again with Nature - with the changes brought about by the seasons and the changes which Nature herself causes and which we cannot foresee or control. We need to grow and nurture the food that we eat - or at the very least participate in some way in its production, its harvesting.
>
> For it is these things which we need in order to rediscover our identity, our duty and our Destiny. It is these things which create the real civilized character we have lost and which create real, living folk communities. In contrast, the 'communities' of the modern urban world are lifeless - they are either the abstract creations of some 'town planner', some political 'social scheme' or they are the result of some chance economic demand or circumstance. In essence, we need to re-discover the meaning of Blood and Soil - we need to create a new way of living which makes these real for us in a practical way, as they are not real in the modern urban-based societies we live in. And Blood and Soil can only ever be made real in rural communities.
>
> The truth we now have to face is that politics, by itself, is not the answer to our fundamental problem. Neither is covert action - taking on the System by force of arms - an answer to our fundamental problem. These things, by themselves, merely touch the surface - they deal with the symptoms, not the underlying cause.
>
> The cause of millions of immigrants in our nation is ourselves - for we have let it happen. The cause of Zionist power is ourselves - for we have let it happen. The cause of the lack of honour, the lack of loyalty among our own people is ourselves - for we have let it happen.
>
> The solution to our problem - our malaise, our sickness - lies in our own hands. This solution involves an understanding of the fundamental cause of our problems. Once we have understood the problem - made a correct diagnosis - then we must put that understanding into practice. This involves an act of will on our part - a real desire to solve the fundamental problem, to change things for the better. To solve our own problem - to recover from the sickness which afflicts us - we must change ourselves: we must change the

way we live."

He had thus rejected not only covert action and the pursuit of politics as the principal means of societal change but also introduced the need for a rural way of living. In many ways, that article - which was followed by his two part *Revolutionary Fantasies*, the first part of which was published in issue 31 - was the beginning of his evolution of National Socialist ideology - the development of his ethical National-Socialism - following nearly thirty years as a street-activist. Over the Spring and Summer of 1998, and later, he would revise many of his early works particularly some of those in *Thormynd Press National-Socialist Series*. Thus, as a Preface to the second edition of *The Religion of National-Socialism* dated 111yf (2000) he wrote:

> "This work, along with several other NS works I have written, has been slightly amended to reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed. I have briefly outlined the basis of Esoteric Hitlerism in my essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism*." {13}

Following his *Revolutionary Fantasies*, a title Myatt admits taking from a work by Jost Turner, he went on to write and circulate his controversial *Why National-Socialism Is Not Racist* which included a quotation from Waffen-SS General Leon Degrelle and the following:

> "On the practical level we must accept that National-Socialism does not involve any kind of racial hatred, racial prejudice or racial intolerance. Rather, it expresses a concern for and love of, our own folk and desires our folk to live in a free and honourable society. Most importantly, National-Socialism expresses the desire for other races to be free, and for all free races to co-operate together for their mutual advantage, well-being and development. Correctly understood, National-Socialism is an affirmation of our humanity: a way of living applicable to all races, not just the Aryan race. It is an affirmation of our human diversity and difference, created by Nature on whom we all depend. This affirmation was evident, for instance, in the SS, which accepted members from individuals of non-Aryan cultures. The SS were modern warriors, with a warrior's way of thinking and being: strong, proud, respectful of bravery and valour in others (including 'the enemy'), honourable, given to humour in adversity, loving of their own kind, and open-minded and tolerant of other cultures." {14}

It is these later writings which proved to be the most widely read and quoted from both when first published and over the decades, with his 21 page monograph *Vindex - The Destiny Of the West* published in 1984 arguably the most widely read of his National Socialist works.

A Change Of Perspective

Why this change of perspective? My own view, based on a study of writings of his such as the aforementioned *Revolutionary Fantasies*, and *Lies, Dis-Information and the Way of the Aryan* {15} and *Nature Made Manifest*, as well as a consideration of his meetings with Waffen-SS General Leon Degrelle, his correspondence with Jost Turner and Colin Jordan, his practical experience of leading The National-Socialist Movement and being a member of Combat 18, and working on a farm {16} is that he came to realize and accept that political and covert strategy and tactics - and the pursuit of power by political or covert means - and the nation-State itself are irrelevant compared to personal honour and to living in a manner where there is a reverence for Nature and for one's ancestral land.

In *Revolutionary Fantasies* he sets out the choices and the reasons for them in a rational way:

> "We have to face the reality of our times. The reality is that our times are very different from those which existed in this country fifty years ago - and vastly different from those which existed in Germany after the First World War and which gave rise to the NSDAP and our first great victory [...]
>
> In many ways, the nations we live in now seem to belong to a different world. We now have a mainly urban way of life, as a result of which our ideal of Blood and Soil no longer exists for us in a practical way. We have tyrannical laws which, for instance, prevent us holding public marches and meetings, and which restrict what we can say or do in public. We have a majority of our own people supporting these tyrannical laws - or at the very least, indifferent to them.
>
> Today, we have the majority of our own people ignorant of the Aryan value of duty to the folk - thus are they indifferent to their race, their Destiny, their racial heritage and their Aryan customs. We have the majority of the men of our race indifferent to or disdainful of the Aryan ideal of honour - thus are they content to live a materialistic life, unlike their warrior ancestors. Today, the majority of our young men no longer yearn to be warriors - instead, they yearn to be 'sports stars', or 'entertainers' or desire to 'earn lots of money'.
>
> Today, we have a Police force which is largely unsympathetic to our racial Cause and which enforces all the tyrannical anti-Aryan laws which our enemies have made over the last sixty or seventy years to increase their grip on power. We have the senior ranks of this Police force which sees us, and our very Cause, as 'the enemy', as criminals, because we still dare to defy the tyrannical Marxist political correctness which they themselves believe in.
>
> Today, we have the immense power of the Media against us - and over fifty years of brainwashing to contend with. For the past fifty years our people, from the cradle to the grave, have been brainwashed, mentally conditioned, by the Media, by politicians and by teachers who all have supported the lies on which the present tyrannical anti-Aryan has been built. These lies are the lie of 'racial equality', the lie of 'parliamentary democracy', the lie of 'the meaning of life is personal happiness'. Thus have the majority of our own people come to support the System, or at least not actively fight against it in any meaningful way.

Today, our very Cause is misunderstood by the majority of our people, thanks to fifty years of lies which our opponents have spread, unhindered.

Since our aim is to create our own Aryan nation, our own State or Reich, where we can live in freedom according to our Aryan customs, we have to realize that this means - whatever option or way we choose - fighting the present System.

We must fight or struggle against the System for two very simple reasons. First, the System itself will seek to destroy us, whatever option or way we choose. They will do this because the people who have created and who control this System see us as their mortal enemy - a threat to their power, and even their very existence. Let us make no mistake - they hate us with a fierce, irrational and passionate hatred. They also fear us, even now when they have so much power and so many resources, and we have so little - for we with our nobility, our honour and our idealism represent everything they themselves are not now, never have been and never can be.

The second reason we must fight the System is that our very Cause demands that we try and free our people by converting them to our ideals (see The National-Socialist Number 26) and this by its very nature will bring us into conflict with a State whose very existence is a negation of these ideals [...]

Given that we must struggle against the power and the tyranny of the System, we have but three options.

(1) We can seek to become the Government of this nation by participating in the electoral system and getting people to vote for us. This requires a political party which fields candidates in elections.

(2) We can seek to overthrow the Government through armed insurrection, a coup d'etat or something similar. This requires a covert group.

(3) We can undermine the Government by taking away the support it has from our people by seeking to convert our people to our Cause. This requires a revolutionary Movement of social and political reform which has a spiritual foundation.

The National-Socialist Movement has chosen this third alternative - the way of a revolutionary, spiritual, Movement; the way of a living, organic, Movement (see The National-Socialist Number 30)."

In *Nature Made Manifest* - an essay published in 1998 {17} when Britain was still an economic part of the European Community and which essay concerned an aspect of what his The National-Socialist Movement was championing - the concept of Blood and Soil - he wrote:

"[T]his feeling, this understanding, this reverence for Nature is seldom understood today. The majority of people of even our own folk are seldom part of the land in the sense of knowing it as a friend and valuing it as the means to be healthy and grow. They have no understanding or even sense of husbanding the land - of caring for it in a meaningful ancestral way. Furthermore, this majority is today mostly even unaware of who they are - they have little or no sense of belonging to their own culture, their own folk. The majority no longer respects the traditions, the way of life, of their ancestors - or even these ancestors themselves, for this majority has lost its connection with its past; they have lost, or are destroying, their own heritage as they are most certainly destroying their own people. Thus are they not only endangering Nature, but they are also destroying their own future.

An example will best illustrate what has become of the majority. This example concerns a village in a rural English county; what it once was, and what it is now. Less than a hundred years ago, this village was a small collection of cottages and farms. The farms themselves contained apple and pear orchards, and many fields of various crops. These crops had been found to be suitable to the type of soil in the area, and each year several fields were left 'fallow' so that the fertility of the soil could be regained following a harvest. Naturally, given the orchards, the village and the surrounding area produced cider and perry - with every farm making its own. Indeed, cider was the regular and preferred drink in those days when the water itself was often suspect, and before tea drinking became common and affordable. The crops, when harvested, were taken to the nearby town, where there was a thriving market. At this time, most of the villagers worked either on the land itself, or in trades or crafts connected with them. For example, there was a village farrier, and a wheelwright.

There was a sense of identity among the villagers - they were, for the most part, proud to be from the area, and proud of their local ancestry.

Of course, it is easy to idealize such village life. But there was an awareness of and a real sense of belonging. Life, for most of the villagers, was often harsh, sometimes cruel. But there was real character in the people. There was a real, living, community which, despite the hardship - or perhaps because of the hardship - slowly prospered over the centuries. There was a real balance with Nature, with Nature - the seasons, and the soil - for the most part understood and respected, partly because old ways of doing things were carried on, with these old, ancestral ways having been found to be effective.

Today, in this village, this balance, this understanding and this respect for Nature no longer exist, even on the two farms which still remain. The village itself has grown tremendously. Over three score new houses have been built on land once owned by two of the farms. Dozens of trees have gone, and scores of hedges removed, to make way for these new arrivals. One of the other farms is no longer a 'working farm' - it is occupied by a 'townie' family, and its Barns have been converted into houses, lived in by other 'townies' who

> commute to the nearby city in their cars. The orchards themselves have gone (save for some apple trees in the garden of one of the farms on the edge of the village) as have the fields of crops. Nearly all the fields now grow the regulation wheat, in large fields made by removing boundary hedges so that machines can plant, cultivate and harvest more. And the tragedy is that this wheat often ends up stored in an enormous warehouse where it forms a tiny part of the great and never used European 'wheat mountain'."

A reading of his writings from this period and some years later suggests that a significant motivating factor for his change of perspective was his disenchantment, deriving from experience, with the personal behaviour and attitudes of many of those involved with contemporary National Socialist organizations or who described themselves as National Socialists. For such behaviour and attitudes are a recurrent theme not only in the period under discussion but also from 1999 to around 2004.

Thus, in *Lies, Dis-Information and the Way of the Aryan*, dated 114 yf (2003) he wrote:

> "A few years ago, the founder and leader of Combat 18, Charlie Sargent, was sentenced to life imprisonment for murder. There were several interesting things about his trial and the publicity which followed [...]
>
> One instance of note was a television programme (World in Action) whose information was almost entirely obtained from Searchlies: not surprising considering the Associate Producer of the programme was an Editor for the Searchlies magazine. This programme, like some newspaper articles, suggested that Charlie was a paid informer for the Police and MI5.
>
> No real evidence was produced - just rumour, hearsay and speculation.
>
> The result of this smear, this campaign of disinformation, was exactly what the Zionists intended: to undermine and hopefully destroy the credibility of Charlie in the eyes of the so-called 'Right-wing'.
>
> And they succeeded in doing this, all on the basis of no evidence whatsoever, and on the basis that few people - certainly not those in the BNP who repeated and elaborated upon the Zionist rumours and disinformation - had the decency, the honour, to contact Charlie and ask for his side of the story.
>
> Thus, we had the spectacle of people like Nick Griffin from the BNP saying and writing that programmes like World in Action [that is, Searchlies] and articles by Zionists and Zionist sympathisers in national newspapers, 'proved' that Charlie was an informer for the State, without this Griffin person once having the decency, the honour, the contact Charlie, or those still loyal to Charlie, to ask for his side of the story. Not only does this Griffin person lack the Aryan character to ask this, but he also accepts rumours, lies, allegations and hearsay as evidence, and uses the information processed and presented by the Media despite his past belief and rhetoric that such Media is a tool of those forces which control the State.
>
> That is, this person - and many others like him - dismiss the Media and what its says, reports and writes, when it suits them, and accept what the Media says, reports and writes when its suits them. That is, their basis for judgement about a person is most certainly not personal honour, but rather so-called 'unbiased', 'factual' information, transmitted, supplied and/or manufactured as this information is by either their enemies, or by other people who also do not use personal honour as the sole basis for their personal judgement.
>
> What is particularly important here - from the viewpoint of honour, of Aryan behaviour, of NS belief - is that few of even Charlie's former comrades had the decency, the honour, to ask Charlie: they just believed the Zionist disinformation and (worse) added to it by spreading even more rumours, more hearsay, more allegations.
>
> So it was that so-called Right-wing activists, so-called 'National Socialists' in this and other countries, were shown for what they were: lacking in honour, and unable or unwilling to think and act like true Aryans. These people accepted Zionist lies and disinformation as truth without having the honour to ask for Charlie's side of the story.
>
> Just like most other Aryans, they had shown themselves to be susceptible to Zionists manipulation because they did not live by, did not act upon, their own Aryan values of honour, loyalty and duty."

Some years earlier, in late 1997, in an article titled *The Disease of Suspicion*, he had also written about personal honour:

> "There is a blight spreading on our noble Cause, a blight spread by our enemies. This blight, this spreading infection, is Suspicion.
>
> This most usual and visible form which this infectious blight takes is: 'He/she is an agent/informer for the Police/the Government...' Sometimes, however, Suspicion is simply a rumour about a person's past or their personal character.
>
> Our enemies have deliberately bred this infection of Suspicion to weaken us, to divide us among ourselves. They have found it be a powerful weapon in their fight against us, for many who are supposed to on our side in the war of freedom we are fighting have become infected with Suspicion, and go around infecting others with this blight, this poison. There is now almost a state of paranoia on our side, with people spreading rumours and allegations, and wondering whether a certain Comrade is really a government agent or an informer.

We must understand this - Suspicion is behaviour unbecoming a warrior. What is unbecoming for a warrior is what is dishonourable and unfair. It is dishonourable conduct and thus contemptible. It is a betrayal of everything we stand for and believe in, as warriors. It is a betrayal of our noble ideal of loyalty, of comradeship. To spread Suspicion, to believe in rumours and allegations about individuals - however well-supported or 'documented' such rumours and allegations seem - is undignified, the sign of a weak character. It is a betrayal of our noble standards of personal conduct - a descent down toward the level of the uncivilized people we despise and are fighting.

Suspicion is un-warrior like because a true warrior only and ever makes a personal judgement about any individual after having personally met that individual on a number of occasions because this is the honourable, the fair, thing to do. They have thus spent some time with that person and so therefore can make their own personal and direct assessment of the character of that individual. The warrior thing to do - not having met an individual and not having spent time with that individual - is to reserve one's judgement, and make no personal comment at all about the individual's character, motives or anything else.

Furthermore, any person who says or writes anything which calls into question the honour of any individual, must be prepared to face that individual and repeat the allegations, rumours or suspicion directly to that individual, and be prepared to fight that individual in a fair fight or a duel if the individual whose honour is brought into question desires to so defend his honour. This is the warrior thing to do, this is the honourable thing to do. Thus, anyone who raises doubts about a person, who spreads any rumour about them, or who is suspicious about the motives or the character of a person, must repeat any and all allegations to that person, face-to-face, and give that person a chance to defend themselves. Anything less is un-warrior like and cowardly.

> To destroy this infection of Suspicion, this blight upon our Cause which is harming us and our fight for freedom, we have to do the honourable thing. The honourable thing to do is to maintain a dignified silence."

Thus, despite all his ideological idealistic writings, and talks over the years, about the National Socialist virtues of honour and loyalty, experience taught him two lessons. First, that some of the tactics he had been pursuing - such as violent revolution and racism - were wrong because dishonourable; and second, that in practical terms of changing individuals and recruiting honourable idealists, he had failed.

He admitted this in a published *Letter To An Imprisoned Comrade*,

> "I admit there was a time when I went around with such petty and irrational attitudes, even though it really was not my nature to do so. For several years I myself preached intolerance, believing it was necessary, and the right tactical thing to do, for surely the very survival of our race and culture was at stake?
>
> But the more I thought about such tactics, the more uneasy I became. It took me several years to consciously understand and express in words why I felt uneasy: it was because such racial intolerance, such tactics, contradicted the very essence of National-Socialism. In brief, I re-discovered the essence of National-Socialism: its ethics, its values, its morality, its way of life. Of course, I had always instinctively felt and understood this essence: the goodness, the nobility, of National-Socialism even as a school-boy after learning about National-Socialist Germany for the first time. I felt even then, for instance, that there was something wrong with the 'story of the six million' even though the 'evidence' seemed to convince others.
>
> But being able to rationally, consciously, in expressive meaningful words, convey and communicate this essence is quite different from feeling it in one's very being. And it is only in the past few years that I have been able to convey this essence in such a way. In a sense it is the difference between feeling that the story of the six million is wrong, and being able to tell others why it is wrong by presenting facts, evidence." {18}

Interestingly, another extract from this *Letter To An Imprisoned Comrade* is quoted in Myatt's 2003 tract *The Theology Of National-Socialism: An Examination of National-Socialism, Christianity and Islam,* where the date 111yf [2000] is given:

> "As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics.
>
> Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant.
>
> Honour demands that we treat people, regardless of their race, their culture, their religion, their 'political views' with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of 'National Socialism' with its hate-filled, irrational, Hollywood 'nazis'." {18}

Ethical National Socialism

Myatt's revisionist version, or more correctly his evolution, of the National Socialism of Adolf Hitler and the Third Reich, became the basis for his Reichsfolk group which he established in 1998 with the dual aim of propagating his version of National Socialism and finding a few suitable couples to found a small rural National Socialist community. {19}

Several of his writings about his evolution of National Socialist ideology were collected together and distributed by Reichsfolk under the title *Ethical National-Socialism: A Collection of Essays*, issued in 2009. {20} The collection included the following essays and tracts by Myatt:

° *Why National-Socialism is Not Racist*
° *The Theology of National-Socialism: An Examination of National-Socialism, Christianity and Islam*
° *Idealism, the Third Reich and the Essence of National-Socialism*
° *In Pursuit of the Numinous*
° *National-Socialist Ethics*
° *Islam and NS*
° *The Meaning of National-Socialism*

Interestingly, *The Meaning of National-Socialism* is the third, revised, edition dated 120yf [2009] not long after Myatt had publicly renounced Islam. In the Introduction of that 25 page document Myatt wrote:

> "This pamphlet is a basic introduction to National-Socialism, written by a National-Socialist. It is not concerned with history - it deals solely with National-Socialist philosophy: what National-Socialism itself actually is, and what National-Socialists believe in or uphold. As this work will show, genuine National-Socialism - ethical National-Socialism - is totally opposed to the values, and the ideas, which have come to dominate the modern 'Western' world. The basic values of genuine, ethical, National-Socialism are the now almost forgotten values of honour, a striving for excellence, self- discipline and the triumph of individual will. The heroic warrior spirit of National-Socialism is totally opposed to the self-indulgent materialism which has come to dominate every modern social-worker infested 'Western' society.
>
> National-Socialism has become a real modern heresy, feared and reviled. For over seventy years, the opponents of National-Socialism have been spreading their lies and propaganda about National-Socialism; for the past fifty years, the governments of every so-called 'Western' country have indoctrinated their peoples with these lies and this propaganda. In many of these countries, National-Socialism, and National-Socialist literature, is illegal, with public displays of National-Socialist symbols, such as the swastika, forbidden; in nearly every other country National-Socialists are actively persecuted and imprisoned. In all these countries, the only information available to the public about National-Socialism has come from its enemies. This pamphlet aims to change this, presenting as it does the suppressed truth about National-Socialism." {20}

Of all of Myatt's writings in the collection perhaps the most idealistic is *The Theology of National-Socialism* dated 114yf [2003] and in which Myatt, incidently, explains why he uses 'National-Socialism' instead of the more conventional 'National Socialism'. From the Introduction:

> "It is my view, which I have expounded in various writings, that National-Socialism is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon what I have called 'The Cosmic Being'. This Being is not the same as the God of Christianity, nor the Allah of Islam.
>
> In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called 'The New World Order'. This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.
>
> I have tried to avoid using the term 'religion' in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate 'religion' from such things as 'the State'. For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between 'religion' and 'the State' with its 'politics' and 'economics'. I have also used the term Allah to describe the supreme Being of Islam, and the term God the describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.
>
> In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write 'National-Socialism' instead of the more conventional 'National Socialism' to distinguish this new evolutionary Way of Life - this ethical National-Socialism - from the old 'National Socialism' described by, and often upheld by, others."

In regard to his ethical National Socialism the most interesting and informative essay is arguably the 7 page *Islam and NS*, written in the year 2000, in which he answers questions about Islam, racial superiority, racism, the 13th SS Battalion known as Handscar, and his early writings. Thus, part of Myatt's answer to the question "did you not - in some of your earlier writings - describe the Aryan race as superior?" was:

> "Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.
>
> National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.
>
> I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development." {20}

Myatt's *Islam and NS* is included here as an appendix given that his answers reveal not only his positive attitude toward Islam but also how much his later National-Socialism differs from his earlier beliefs and the beliefs and attitudes of many if not most who now describe themselves as, or who since 1945 have been described as, National Socialists.

The Galactic Empire

One persistent if often misunderstood theme of Myatt's early and later National Socialist writings is that of Space Exploration one aim of which would be the creation of a National Socialist type extra-terrestrial civilization which might form the basis for what he called a Galactic Empire, a Cosmic Reich. In his *Vindex - The Destiny Of The West* he described the spacecraft as the quintessential symbol of Western civilization and its Faustian ethos.

His idea of a Galactic Empire was outlined in his essay *The New Empire of National-Socialism: First Step Toward the Stars*, written in JD2451736.2129 [July 2000]

> "The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman and British Empires and imbued with the ethos of the Waffen SS - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny: their duty to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire."

He expanded on this in his 2003 tract *The Theology of National-Socialism*: where he expressed the view that there is:

> "in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should do because then they, as individuals, will be rewarded with Paradise, and Heaven.
>
> In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet." {20}

As he made this exploration one of the missions of Reichsfolk - "to champion and make known our unique human Destiny of Galactic exploration and the colonization of Outer Space" {21} - it is clear that Myatt considered his Galactic Empire as an idealistic goal and part of a new inspiring mythology:

> "For National-Socialism, the fundamental meaning of our lives, as individuals, is to strive to continue the work of Nature. This means striving to advance ourselves through upholding, in our own lives, the civilized values of honour, loyalty and duty; it means us doing our noble and civilized duty by striving to preserve and further evolve our own folk or race, and those things which make our own people unique. These unique things are the ethos, the soul, the character, the culture, of our folk. According to National-Socialism, the ethos, the character of our human species is expressed by honour, curiosity, exploration - these things express the true nature of we human beings. Furthermore, National-Socialism believes that it is the ultimate Destiny of our human species to settle among the stars of our galaxy - to create a Galactic Empire or Federation.

> In contrast to the inspiring, the noble, the Galactic - the numinous - goals of National-Socialism, the goals of all other philosophies, political beliefs or religions are mundane, materialistic and a complete waste of our lives." {22}

In the early 2000s Myatt was once asked the following detailed question: "The gods willing, one day we shall inhabit other planets: what role would race have to play in this new expansion of human evolution within a completely new environment? Would race, ideally, be the factor to dictate who would qualify to be the pioneers of these new worlds? What would race and its associated Earth-based cultures matter in a new and infinite arena of ever-changing cosmic vistas - particularly for those who may never visit Earth in their lifetime?"

His reply was:

> "The answer begins with [my] previous answer. {23} Ideally, colonies would be established where people of the same culture, the same folk, came together to live according to their own unique way of life.
>
> Of course, just as now, some people will leave their own culture and marry someone from another folk and culture. New cultures will also come into being. But what is important is for some people - not many - to establish through a way of life, a place, a new community, a link with their own ancestral past, and thus Earth, and so keep alive their own folk, their own culture while allowing for this culture, so planted elsewhere, to grow and change in that new place or places.
>
> The key to such development, such a blossoming of culture - which is what it would be - is once again the ethic of honour." {24}

In his *The Mythos of Vindex* written in the late 1990s as a sequel to his 1984 published *Vindex - The Destiny Of the West*, which sequel Myatt revised between 2002 and 2005 and was first published by Reichsfolk in 2016, {25} Myatt, in the section titled *Toward the Galactic Imperium*, outlined the difference between former Empires and Imperia, and his envisioned Galactic Empire or Imperium:

> "We have now reached the next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - which is to create a new type of Empire. For the honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.
>
> As I mentioned elsewhere:
>
> > One past error was in adhering to and striving to apply the un-ethical, and un-numinous, principle of eternal struggle, or what is now commonly, vulgarly, and rather incorrectly called the survival of the fittest. This was an error because we have now reached the stage of not only being able to consciously, rationally, understand the processes of change and evolution as they apply to us, as human beings, but also of using our understanding and our abilities of will and empathy to change ourselves for the better in an ethical way. That is, we have passed a threshold in our human evolution, and so can make conscious, informed and ethical choices - for we are not just thinking, talking, animals in thrall to our emotions, desires, and external forces, but moral beings possessed of the ability to consciously evolve ourselves by striving to adhere to certain ethical guidelines. Or, expressed in a simplistic and cliched way, we can and indeed should learn from our own history and from our mistakes.
> >
> > In practical terms, this error led to the invasion and occupation of other lands, as it led to the desire to seek new territories for settlement in lands already inhabited and settled by others.
>
> However, the Imperium which Vindex will create will be quite different from previous Empires because it will be a conscious creation: the result of a reasoned, honourable, civilized, approach; based upon honour, and the result of the conscious understanding we have achieved over hundreds, indeed thousands, of years.
>
> This means it will not impose itself by force of arms upon others. Rather, it means it will be composed of thinking warriors who uphold honour and who prefer combat to dishonourable modern war. In particular, it means a federation of countries, or nations, who co-operate together in the pursuit of a numinous goal: not an Empire in the old sense of domination and conquest and occupation.
>
> The old type of Empire belongs in the past: it is unsuitable for an honourable, rational, people."

Without mentioning Hitler, or the Third Reich, this was clearly an evolution of Hitler's National Socialism and of the policies, such as Lebensraum, pursued by the Third Reich.

Conclusion

It is evident from Myatt's later writings how he as an ideologist developed the ideology of National Socialism expounded in Hitler's *Mein Kampf* and expressed by Hitler, as Führer of The Third Reich, in for example the invasion of Poland and Operation Barbarossa.

His National Socialism is not racist and nor does it categorize other races and their cultures as inferior. It is also an ideology where the virtues of honour and fairness are paramount.

His vision of a new Reich on Earth is one of respectful cooperation between nations where beliefs such as "the survival of the fittest" and the invasion and conquest of other lands are considered uncivilized and consigned to the past.

Rachael Stirling
Oxonia
October 2021
v. 1.03

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{1} Myatt's *Racism* article is on pages 17-25 of the facsimile at https://archive.org/download/LibertyBell_201708/LB-199805.pdf

{2} A facsimile of the 1984 published edition of *Vindex* is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{3} Available (pp.19-28) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199712.pdf

{4} Available (pp.2-15) in facsimile at https://archive.org/download/LibertyBell_201708/LB-199809.pdf

{5} A list of the series was printed in the October 1997 edition of George Dietz's *Liberty Bell* magazine listing two suppliers: Sigrun Publications in Bradford, England, and Renaissance Press in New Zealand, and which edition also includes Myatt's article *What Is Our Life For? A National-Socialist Answer*, available in facsimile (pp.24-29) at https://archive.org/download/LibertyBell_201708/LB-199710.pdf

The Thormynd Press list was also included in Goodrick-Clarke's book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity,* NYU Press, 2001, p.222

{6} Goodrick-Clarke, Nicholas. *Hitler's Priestess: Savitri Devi, the Hindu-Aryan Myth and Neo-Nazism*, NYU Press, 2000, p.215

{7} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{8} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{9} *Ikke så ensomme ulver*, https://web.archive.org/web/20150923015005/http://www.nrk.no/ytring/ikke-sa-ensomme-ulver-1.11026908

{10} Daniel Koehler. *The German National Socialist Underground (NSU)*, in Jackson, Paul and Shekhovtsov, Anton (editors): *The Post-War Anglo-American Far Right: A Special Relationship of Hate*. Palgrave Macmillan, 2014. pp. 134-135

{11} https://www.counterextremism.com/content/top-20-extremists

{12} Goodrick-Clarke, Nicholas. *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity,* NYU Press, 2001, p.222

{13} The essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism* is included in *Myatt: Selected National Socialist Writings*, https://archive.org/details/myatt-ns-writings [Accessed September 2021]

{14} Included in *Myatt: Selected National Socialist Writings*, https://archive.org/details/myatt-ns-writings

{15} The article, dated 111yf (2000) concerned the trial of Charlie Sargent - the founder and leader of Combat 18 - for murder and the Media and other coverage relating to it.

Myatt wrote:

> "The most important thing about all this is that it is not 'evidence' which matters: it is a person's word, given on their honour. The Aryan thing to do is to ask a person about matters, and if they give their word, on their honour, then their word of honour is accepted.
>
> The most important thing is personal honour: not so-called 'factual evidence'; not so-called procedures in a Court of Law; not so-called 'information' published in a newspaper or elsewhere. The whole Zionist System

> - our Zionist Occupation Government - is built upon making so-called abstract 'evidence' and 'information' the basis for personal judgement. Thus can the Zionists - and thus do the Zionists - destroy a person's reputation through the use of the Media, through the use of disinformation.
>
> Our Aryan character, and our our Aryan culture and Aryan law, on the other hand, are built upon personal honour. That is, we Aryans make our judgements about a person on the basis of personal honour: on personally knowing an individual, and accepting their word of honour."

{16} https://web.archive.org/web/20131207204954/http://www.davidmyatt.ws/biog.html [Accessed September 2021]

{17} The essay was originally published by Myatt's Reichsfolk group. It was re-issued and re-titled *Folk Culture: Nature Made Manifest* with the term Folk Culture replacing the term National-Socialism, and with some minor alterations, in 2000 as part of Myatt's short-lived strategy to propagate a "philosophy of Folk Culture". An archive of his Folk Culture website, containing the article, is available at https://web.archive.org/web/20040419193113/http://www.geocities.com/dwmyatt/folk.zip [Accessed September 2021]

Several of Myatt's older National Socialist writings are included in that archive and, as with the *Nature Made Manifest* article, there were some minor alterations with the term Folk Culture replacing the term National-Socialism.

The archive also contains Myatt's three part autobiographical notes titled *Towards Identity and the Galactic Empire*.

{18} Although the name of the recipient of the letter is not published, it was probably sent to Richard Scutari of Brüder Schweigen with whom Myatt was known to be in correspondence with from the late 1990s to 2001. Scutari is currently serving a 60 year sentence for armed robbery and racketeering.

Myatt's 2003 tract *The Theology of National-Socialism* is included in https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf. Archive link: https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

Regarding Scutari refer to *The Unbroken Warrior: The Richard Scutari Letters*, Nationellt Motstånd Förlag, 2011. The book however does not include any letters from or to Myatt.

{19} Reichsfolk is mentioned by several academics including Jeffrey Kaplan in his *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*. Rowman & Littlefield, 2000. pp.251-253

{20} *Ethical National Socialism*, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf. Accessed September 2021. Archive link: https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

{21} *What is Reichsfolk?* included in the *Ethical National-Socialism* pdf compilation.

{22} *The Meaning of National-Socialism*, included in the *Ethical National-Socialism* pdf compilation.

{23} https://web.archive.org/web/20040211054219/http://www.qulabe.co.uk/dm_interview.html [Accessed September 2021]

{24} Myatt's previous answer was:

> "The things which are primarily important are honour, and diversity among individuals and cultures. To maintain a diversity of people and culture, race - or rather, the folk - is important. But just as important is honour. Diversity - that wonderful creation of Nature, to be treasured - should and must be maintained and increased in a natural, honourable, way.
>
> What matters is giving individuals the choice and the knowledge, the information, to make a reasoned choice. A culture, a folk, is a living being, which changes, grows. To live, to change and grow naturally, such a being requires a homeland, a place where those who are the parts of that being dwell. This place does not have to large - in fact, to be healthy, it should not be too large, for health for such a being depends on honour and the personal freedom which arises from honour. Our modern nations are too large, and our modern States do not allow for personal honour and laws based solely upon honour.
>
> The ideal is the creation of separate, small, homelands for each culture, with people free to choose whether to live, or leave, such homelands. Such homelands would also be a place where those of that culture, that folk, who did not dwell there could go to find out about their ancestral way of life - their spiritual, ancestral, homeland.
>
> Furthermore, I believe it is better to use the term folk rather than 'race' since we are concerned with folk communities and their culture - living things - and not some abstract concept such as 'race' has become. How do we define our folk? Is it primarily a physical definition, something which can be measured? No - our folk is primarily where we belong, where we dwell; where our being is at rest. Our folk and its homeland are numinous; that which connects us to our past - and future - in a living way. We either feel this, sense this connexion, or we do not.
>
> A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Thus, to create a new folk community we begin with what has already come-into-

being: the people of the same folk and culture who dwell in what was once their homeland. or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

{25} *The Mythos of Vindex*, https://archive.org/details/david-myatt-the-mythos-of-vindex [Accessed September 2021]

Appendix I

David Myatt: Islam and National Socialism

Since Islam and National Socialism are so different, and irreconcilable, how can there be co- operation between National-Socialists and Muslims?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change themselves for the better by following a noble ideal.

As I mentioned in several other essays, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas - through the creation of a socially-engineered Marxist society. The world would certainly be a very different place if there existed only one type of tree, one type of bird, one type of insect, one type of fish! Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order. National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected. This means a respect of others and a pride in one's own people and one's own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal

of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, Mein Kampf was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre- judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so"judges". Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your earlier writings - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could. As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in one of your articles the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable and necessary in our past must be found, understood and valued. What is not, must

be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan- European Waffen SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. (A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.) By the time of the Boer War, British Foreign Policy had became purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people.

This was particularly evident in, for example, Iran, where until just after the Second World War War the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of "ideal" for the "natives" to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world

truely civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which will be the next great leap forward in our evolution. However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

What are the main differences between National-Socialism and Islam?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism. In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the Quran and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the Quran. A Muslim submits to God, and so strives to obey the commands of God, contained in the Quran and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the Quran: there should be no compulsion in a Way of Life. A person should be free to choose their way of life - their "religion" - with different ways respected. What I consider is important is that there should be this freedom of choice and correct, truthful, knowledge about the different ways, and this is why I have what I have, here and elsewhere about Islam, trying to present the real Islam that the tirade of Zionist propaganda, poured forth in the last decade, has tended to obscure.The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

The reality of our times – the times of Zionist hegemony, so evident in the subservience of America to Zionist interests and Zionists goals – is that the adherents of authentic Islam, the Islam of Jihad and Khilafah, are the natural allies of honourable, genuine, National-Socialists, and the fact that most who today call themselves 'National Socialists' neither understood nor feel this just shows how successful the Zionists have been in manipulating the peoples of the West and how successful their anti-NS propaganda has been, for this propaganda has obscured, for most peoples, the honourable, non-racist, reality of ethical National-Socialism itself.

David Myatt
111yf

Source: [Accessed September 2021]
Ethical National Socialism, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf
Archive link:
https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

Appendix II

David Myatt And The Occult

As Myatt wrote in his *A Reply to Allegations* dated 111yf [2000] following his "door-stepping" interview by the BBC Panorama team in June 2000 {1} in a village near Malvern, England,

> "For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as decadent and morally wrong.
>
> These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.
>
> For well over fifty years the enemies of National-Socialism, the Zionists, have used the power of the Media, which is in their hands, to discredit or try to destroy the reputation of those individuals who either publicly oppose them or who those Zionists consider are or may be dangerous to them. It was so with Adolf Hitler and the NSDAP and it is so today with anyone who has the courage to stand up in public and denounce the Zionist tyranny which we are forced to live under.
>
> In some ways, this attention is a compliment: as Adolf Hitler once said, if a person wakes up one morning and does not find himself slandered and ridiculed in the Jewish press he has not made good use of the previous day." {2}

In a 20 page essay titled *A Matter Of Honour* published in 2012, {3} Myatt went into some detail to rebut the allegations, ending his essay by writing that it is:

> "a matter of honour. Of personal knowing [...] The traditional gentlemanly and ladylike virtues and their cultivation are no longer the standard which individuals are expected to aspire to and to uphold. Thus I do not expect the plethora of rumours and allegations about me to suddenly cease, although I admit I do and perhaps naively nurture a vague hope that what I have written here may cause a few individuals to reconsider the veracity of such rumours and allegations."

As Myatt predicted the rumours and allegations did not cease and, beginning in 2018, actually intensified due in part to a well-financed campaign by an anti-fascist organization, supported by several politicians, to have what they deemed to be an Occult organization banned by the British government and which particular Occult movement they publicly associated with David Myatt.

However, the anti-fascist group and their supporters, like others over the past forty or so years who have accused Myatt of such involvement, did not provide anything probative - any evidence admissible in a court of law - to support their accusations. Where is the authenticated paper, the digital trail, the forensically examined documents, the audio or video recordings that could be presented as evidence in a court of law? In over forty years no one has presented any evidence.

It therefore seems reasonable to conclude that accusations and rumours of Myatt's involvement with that particular Occult movement have now become something of a modern urban myth.

For all such believers in or political propagators of such a modern myth have said or written is hearsay, or their personal opinion or assumption, or them committing fallacies such as *argumentum ad populum* and *argumentum ad verecundiam* and the fallacy of Incomplete Evidence, also known as the fallacy of suppressed evidence.

In respect of accusations about Myatt, some of the suppressed evidence is the fact that due to Myatt's ethical National Socialism there are now two quite different interpretations of National Socialism: "that of groups such as Reichsfolk and of those who know and who appreciate the writings and deeds of people such as Waffen-SS General Leon Degrelle, and that of the majority of latter-day self-described neo-nazis". {4} What are also suppressed are Myatt's translation of and commentary on tractates of the ancient Corpus Hermeticum, {5} his autobiographical and debatably pagan poetry, some of which has been published {6} and his repeated declaration over the decades and importantly made on his word of honour that he denies ever having been a 'Satanist', and that he regards Satanism of whatever variety as decadent and morally wrong and, as he wrote in his 1990s tract *National Socialism and Occultism*, incompatible with National Socialism. {7}

That his word of honour has been rejected by his opponents, and that the honourable challenge he made to two journalists for them to fight a duel with deadly weapons for spreading lies and accusations about him {8} was ignored by them and mocked by others, is revealing about the character of those journalists and those who not only repeated and who repeat such lies and accusations and who mocked and who mock Myatt's challenge which was made according to traditions, the etiquette, of European culture. {9}

In respect of the modern myth of Myatt's association with a particular Occult movement, it is now seldom if ever questioned, even in academia, due in part to (i) anti-fascists, and other opponents of Myatt, repeating their evidenceless accusations using the Big Lie (große Lüge) technique which technique is where a lie or accusation – or several lies or accusations – about a person, or persons, or group, is or are repeated so often by so many and by various means that a significant proportion of people accept the lie or lies or accusation(s) as fact even though nothing probative in support of such lies and accusations is ever presented; and (ii) because individuals commit logical fallacies such as *argumentum ad populum* and *argumentum ad verecundiam*. and (iii) because no scholar has so far produced a balanced work about the life of Myatt based on primary sources: on, for example, (i) Myatt's autobiographical writings such as *Myngath* {10} and *Ethos of Extremism*, (ii) his poetry, (iii) his post-2012 writings about extremism {11}, (iv) his published letters written between 2003 and 2008 {12}, (v) his post-2012 philosophy of pathei-mathos {13), and (vi) his writings regarding ethical National Socialism.

Rachael Stirling
October 2021

{1} https://web.archive.org/web/20150908040728/http://news.bbc.co.uk/hi/english/static/audio_video/programmes/panorama/transcripts/transcript_30_06_00.txt

{2} Included in *Ethical National Socialism*, https://cosmicreich.files.wordpress.com/2011/03/ethical-ns.pdf [Accessed September 2021] Archive link: https://web.archive.org/web/20200813172457/https://cosmicreich.wordpress.com/ethical-national-socialism/

{3} https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf [Accessed September 2021]

{4} *The Two Interpretations Of National Socialism: Ours And Theirs*, https://archive.org/details/ns-two-types [Accessed September 2021]

{5} Myatt, David. *Corpus Hermeticum: Eight Tractates*. 2017. ISBN 978-1976452369

{6} Myatt, D.W. *One Exquisite Silence*. 2013. ISBN 978-1484179932

{7} In his 1990s 16 page tract *Occultism and National-Socialism* - republished by Reichsfolk in 2001 - Myatt explains why National Socialism and Occultism are incompatible. https://archive.org/details/occultism-and-ns [Accessed September 2021]

{8} Myatt wrote:

> "In respect of rumours and allegations, I have, on a few occasions, challenged some individuals to a duel with deadly weapons, according to the etiquette of duelling. Not one of the individuals so challenged to a duel had the honour to accept, or issue a public apology in lieu of fighting such a duel [...] Such challenges, the lack of evidence to support the allegations and rumours, and the refusal of those so challenged to a duel of honour to either fight that duel of honour or issue an apology, reveals the truth of this particular matter – at least to those possessed of arête." *A Matter Of Honour*, p.3. https://davidmyatt.files.wordpress.com/2018/08/a-matter-of-honour.pdf [Accessed September 2021]

{9} In respect of European honour, qv. *Booke of Honor and Armes*, published in 1590 where it is stated (p.23) that honour is preferred before life. The Booke is available to read on-line at https://quod.lib.umich.edu/e/eebo/A11862.0001.001?view=toc [Accessed September 2021]

{10} Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744

{11} (i) Myatt, David. *Understanding and Rejecting Extremism*. 2013. ISBN 978-1484854266 (ii) Myatt, David. *Extremism And Reformation*. 2019. Third Edition. ISBN 978-1691707423

{12} *Selected Letters of David Myatt*, 2003-2008. https://archive.org/details/myatt-letters [Accessed September 2021]

{13} *The Mystic Philosophy Of David Myatt*. Third Edition, 2021. https://davidmyatt.files.wordpress.com/2021/09/myatt-philosophy-third-edition.pdf [Accessed September 2021]

Part Two: 1999-2008

° **Prefatory Note**
° **1998-1999**
° **The Mythos Of Vindex**
° **Islamic Writings**
° **National Socialism and Islam**
° **An Inner Struggle**
° **Appendix: An Open Letter to Martin Amis**

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Prefatory Note

As in Part One, several of the quotations from Myatt's writings are somewhat extensive, in this case his Islamic ones, for in the matter of his conversion to Islam, his support for Jihad, and his campaign to bring National Socialists and

Muslims together to fight those he described as their common enemies, they clearly in my opinion explain his motives, beliefs and feelings, and also the link between his Muslim years and his decades as a National Socialist. It thus seemed unnecessary for the most part to impose my own interpretation on such Islamic writings which as with many of his National Socialist writings reveal "a quest for spirituality, sense, and purpose." [1]

Rachael Stirling
Oxonia
November 2021

1. Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press, 2021, p.157

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1998-1999

In several ways 1998 and 1999 were interesting years in the life of David Myatt. In February 1998, when Myatt was the leader of the National-Socialist Movement (NSM), six Detectives from the specialist unit SO12 - now part of the Anti-Terrorism Command - based at Scotland Yard, accompanied by a local Police Officer and as part of Operation Periphery, conducted a Dawn Raid on Myatt's four-bedroom detached home in a village near Malvern which he shared with his wife and family. He was arrested on suspicion of incitement to murder and incitement to racial hatred. Taken to Malvern Police Station, with his home searched by the Police for over seven hours with his computers, files, correspondence, and other documents seized, he was interviewed several times during the day, held in a cell, and finally released on bail with one of his bail conditions being he regularly attend further interviews at Charing Cross Police Station in London. The Police investigation would last over three years resulting in no further action with Myatt released from his bail in the Summer of 2001.

In September of 1998 he formally converted to Islam at a Sunni Mosque in Worcester, England, with his Shahadah witnessed by a Muslim Qadi, on a visit from Pakistan, and a Hafiz who was the Imam of the Mosque. In 1999, following the London bomb attacks by David Copeland - a member of the NSM - which attacks killed three people and injured over a hundred, Myatt, still of bail, was interviewed about the bombings and about Copeland at his Malvern home by Detectives from SO15 which, like SO12, was based at Scotland Yard and later also become part of the Anti-Terrorism Command. At the time of Copeland's arrest a copy of an apparently terrorist document - titled *A Practical Guide to Aryan Revolution* {1} - was found at Copeland's flat {2} with the document rumoured to have been written by Myatt.

Neither that interview nor the Police investigation into the bombings and Copeland's background resulted in Myatt's arrest nor in him being interviewed again. In subsequent months Myatt would resign as leader of the NSM while continuing to contribute articles for the Reichsfolk bulletin *Das Reich*. {3}

One issue of that bulletin contained a contemporary description of Myatt:

> "I first met David Myatt one January day in early 1998 when around fifty members of Combat 18, supportive of Myatt's National-Socialist Movement, gathered in north London to protest against a march by IRA supporters.
>
> I'd been familiar with his political writings for a while – but there he was, on the streets of London, surrounded by Police officers and standing in front of that group of mostly young tough-looking men dressed in the causal style then favoured by Combat 18 supporters. He seemed out of place, what with his bushy ginger beard, his flat cap, his Barbour jacket, tweed trousers, country boots and carrying an umbrella. He looked a bit like a farmer, visiting London for the day, who'd taken a couple of wrong turnings, and ended up far from the countryside he'd expected to find.
>
> Later, in some nearby pub, we got to talking – and our conversation soon turned to topics other than politics. It was interesting, listening to him talk, in those days before he moved into Muslim circles, closed to the likes of us. Interesting because he opened for me many a new world – talking as he did about the ancient myths and legends of Shropshire, where I was then living; telling stories and tales of rural English life, and, last but certainly not least, enthusing about Vindex and the Galactic Imperium.
>
> Softly spoken, with a well-educated accent, and dressed in his country clothes, Myatt conjured up another way of life, another world – far beyond that busy inner-city Pub, far beyond the streets of London, and far beyond the modern world itself. A throw-back, perhaps, to olden, more rural, times – or, as I then thought, a harbinger of things yet to be [...]
>
> He didn't seem to care about what others said or wrote about him; didn't seem to care about what they thought about the way he dressed. He didn't want to or have to please people, and certainly didn't want to 'fit in' or ape the way others behaved, talked, or dressed. He was just being himself. He certainly had an easy-going charm, and was nothing like the rabid fanatic his political enemies portrayed him to be.
>
> It's fair to say that he then inspired me, on the personal level, as his writings had done on the political level, and – over the next couple of years – I was to read much of his other, non-political, material, from his poetry,

> to his Greek translations, to his writings about what he then, in 1998, called Folk Culture. But it was to be his myth – or as he described it, the mythos – of Vindex and the future Galactic Imperium that inspired me the most, and still does." {4}

The Mythos Of Vindex

Written in 1998, but substantially revised and extended during his time as a Muslim and only published in 2009 by Reichsfolk, Myatt's tract *The Mythos Of Vindex* {5} is one of his neglected National Socialist writings. It was originally penned as sequel to his 1984 *Vindex - The Destiny Of the West* {6} but diverged from that text in significant ways utilizing as it does aspects of Myatt's evolution of the National Socialist ideology of Hitler and the Third Reich which evolution he termed ethical National-Socialism.

One important divergence was that the notions of the State and of race are replaced by folk communities and folkish clans. Another was that the principle of eternal struggle - often termed the survival of the fittest - is rejected as are the invasion and occupation of other terrestrial lands, and the concept of racial or ethnic superiority.

Another divergence was an extensive critique of those peoples of the West who had helped destroy National Socialist Germany and who had allowed or facilitated what Myatt in *Vindex - The Destiny Of the West* described as the Magian distortion of the West. He termed these people 'the White hordes of Homo Hubris' who were "the natural allies and servants of The Magian."

Crucial to his analysis of clan and tribe, and of 'the White hordes of homo hubris', are the concepts of honour and of the numinous:

> "Both NS Germany and Imperial Japan were fundamentally instinctive and natural reactions to the dominance of the Magian ethos, and represented a mostly unconscious expression of the numinous, honourable, warrior ethos."

Which is why he states that

> "personal honour is both the essence of the natural, instinctive, Way of the Warrior, and one primary manifestations of the numinous itself, and it is Vindex who restores personal honour to its rightful place, as the basis for both law and for that tribal way of life which has been, and which is, our natural human way of living, a natural and human way that the abstractions of both the Magian and The White Hordes of Homo Hubris have undermined and destroyed.
>
> Thus, the duty – the wyrd – of Vindex and of the clans of Vindex is not to strive to try and restore some romantic idealized past – or even be in thrall to some perceived wyrdful, often numinous-filled, past way of living, such as that which Adolf Hitler brought to Germany – but rather to establish an entirely new and conscious and thus more potent expression of the numinous itself. This new and numinous way of living replaces the impersonal tyranny of the State with the way of the clan and the tribe; it replaces the abstraction of politics, and of democracy, with personal loyalty to an honourable, noble, clan or tribal leader."

He describes the difference between a folk and a race arguing that:

> "a folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their 'folk' music) [...]
>
> A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous [...]
>
> A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

As for the title:

> "Mythos, in the context of this work, refers to an intimation, or intuition, of an aspect of the Numen, presenced as this is in words which relate an archetypal legend or an archetypal premonition/prophecy of some future events. Vindex is the name of one such numinous prophecy of the near future: an archetypal figure who, by practical deeds, brings- into-being a new way of life and who confronts, and who defeats,

> through force of arms, those forces which represent the dishonour and the impersonal tyranny so manifest in the modern world, especially in what it is convenient to call the West."

Unsurprisingly given his conversion to the Muslim faith, his subsequent support for Jihad and his opposition to the Western invasion of Muslim lands in 2001 and 2003, he wrote that

> "the simple reality is that the Magian and their allies are lying, deceitful, hypocritical, dishonourable bullies, while the majority of Islamic fighters, the Mujahideen – as were the vast majority of the soldiers of the Third Reich – are honourable warriors fighting for a just, and numinous, cause. Contrast, for instance, the dignity and honour of Mullah Umar – or Major General Otto Ernst Remer and SS General Leon Degrelle – with the posturing and the lies of a Bush, or with the smirking of a lying Blair and a clownish Gordon Brown and it is quite easy to see the difference in personal character. Mullah Umar, for instance, fought, lived, on the battlefield, with few possessions and was a true man of honour, while the likes of Bush, Blair, and Brown send other people off to fight their wars, hide behind bodyguards and a massive security apparatus, and enjoy and indulge themselves with all the pleasures and luxuries of Western capitalism. In the same way, both Otto Ernst Remer and Leon Degrelle – both warriors who fought on battlefields – remained honourably loyal to the man to whom they had sworn an oath, on their honour, and both, through their actions both during and particularly after The First Zionist War, were exemplary examples of honourable men, men of natural dignity and of manners, in complete contrast to the uncouth, profane, barbarians of the White Hordes of Homo Hubris."

Islamic Writings

Having converted to Islam in 1998, Myatt changed his name to a Muslim one, learned Arabic, studied Islamic texts, and travelled to Muslim lands. {7} His published writings about Islam date from 2001 to 2009 with the majority of these writings containing quotations from the Koran and from collections of Hadith such as the one known as Sahih al-Bukhari, with many if not most of these quotations translated by Myatt himself who in respect of the Koran always affixed the expression *Interpretation of Meaning* at the end.

One of the persistent themes of these Islamic writings is honour. In *A Never Ending War* {8} he mentions the three precepts - honour, loyalty and duty - familiar from his earlier National Socialist writings:

> "In the past hundred and more years, the kuffar invaded Muslim lands, replacing Shariah with Tawagheet, as they helped the apostate Ataturk to overthrow the remains of the Turkish Khalifah, and as they carved-up Al-Shams according to their whims and their Tawagheet, manufacturing so-called "nation-States" such as Iraq, Jordan and Syria, and declaring that part of Palestine was to be given to the Zionists to create a Zionist-entity in the lands of the Muslims. More recently, in the past fifty or so years, the kuffar have supported the apostate rulers of Muslim lands in places like Egypt, Pakistan, Algeria, the Arabian Peninsula and elsewhere.
>
> However, in the past decade or so, things have not gone entirely according to the plans of the kuffar, for many Muslims - Alhamdulillah - have re-discovered Deen Al-Islam and in particular their duty of Jihad Fee Sabilillah. Thus, many Muslims have been turning to Ahlus Sunnah wal-Jamaah instead of to the decadent ways of the West, just as many Muslims have striven to undertake Jihad Fee Sabilillah in order to do their duty as Muslims and so establish the supremacy of the Word of Allah Subhanahu wa Ta'ala. That is, many Muslims seek to create - and desire to live in - a community of their brothers and sisters, governed according to Deen Al-Islam, where Shariah is the only law, where there is bayah to an Ameer, and where the Muslim virtues of honour, loyalty and duty are understood, known, and manifest, according to Adab Al-Islam [...]
>
> It was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "A section of my community will continue to fight for what is honourable and overcome their opponents till the last of them fights against the Dajjal." Abu Dawud, 14, 2478 Narrated Imran ibn Husayn [...]
>
> "We need to [...] live according to Adab Al-Islam and follow the Sunnah of our beloved Prophet (salla Allahu 'alayhi wa sallam). This means, for example, that we know and feel that we are part of the Ummah: It also means that we strive to act with honour - that we do not, for instance, spread gossip or rumours about our brothers and sisters, for as Allah Subhanahu wa Ta'ala says:
>
> > "Those who seek dignity and honour should know that they derive from Allah (alone)." 35:10 Interpretation of Meaning
> >
> > "You who believe, if a dishonourable person [fasiq] comes to you with any news, verify it lest you harm people unwittingly and afterwards regret what you have done." 49:6 Interpretation of Meaning
>
> In addition, it was authentically reported that the Prophet (salla Allahu 'alayhi wa sallam) said: "He who believes in Allah and the Last Day should either speak honourably or be silent." Muslim Book 1, 75

In his controversial text *In Reply to Sheikh Salman b. Fahd al-Oadah* {9} in which he defended al-Qaeda and Osama bin Ladin, he quoted two passages from the Koran:

> Allah **سبحانه و تعالى** says:
>
> > "Allah does not forbid you from treating honourably those who do not act against you because of your Deen, or who have not driven you from your dwellings, for Allah loves those who act with honour. But

> Allah forbids you from treating with respect, or befriending, those who act against you because of your Deen, or have driven you from your dwellings or aided others to do this - for those of you who do this are without honour." 60: 8-9 Interpretation of Meaning
>
> "It is not you who kills them: rather, it is Allah who kills them. You did not shoot (anything) when you aimed and let go: rather, it was Allah who shot as a test for the believers, a fair test from the One Who Hears all, Who understands all. This, in truth, is how things are: for it is Allah alone who can nullify the plots of the disbelievers." 8: 15-18 Interpretation of Meaning

As Myatt himself admits, he believed he had discovered in Islam an honourable way of life. In an open letter to Nick Griffin, dated July 17th 2004 CE/30 Jumad Awaal 1425, when Griffin was leader of the British National Party, Myatt eulogized Islam:

> "In respect of Islam, I know from my own experience, studies, travel and involvement, that Islam is a noble, an honourable, a civilized, Way of Life. Indeed, I would go so far as to express the view that Islam, correctly upheld and correctly implemented, is far superior to the way of life which dominates in all of the societies of the West. I also know that many people in the West - and especially the governments of the West - are arrogant, and prejudiced, and that they act in a dishonourable way. This arrogance, prejudice and dishonour was and is so evident in places like Iraq, and Afghanistan, where armies and government agencies - the majority of whom are 'White' - ignobly occupy Muslim land, treat Muslims with disrespect, and have little or no understanding of Islam, and little or no desire to understand Islam. Indeed, the majority of such 'Whites' are full of prejudice toward Islam and toward Muslims, and many of them - and their governments in particular - are intent on changing Islam, so arrogantly sure are they that the materialistic, un-numinous, ways of the modern West are 'right' and 'superior' to Islam, which they - like you, it seems - regard as 'backward'.
>
> In this, you - and they - are assuredly incorrect. I know from my own experience, travels and studies that Islam produces - has produced and can produce - honourable individuals and an honourable society: that it is a guide to living in a noble, civilized way. Why? Because Islam is numinous - that is, a revealing of what is divine, sacred. It is such a revealing which sets limits to our behaviour, which provides the guidelines we need to prevent us being arrogant, prejudiced, uncivilized, profane, and it is this numinosity, this awareness of the sacred - and the humility, the reverence, which derives from it - which the West and many of its peoples lack today but which Islam possesses in abundance." {10}

The same sentiments are expressed in Myatt's detailed response to an article by Griffin published on 21 March 2006 which Griffin titled "By their fruits (or lack of them) shall you know them." Myatt explained that for him

> "Islam is the supreme, practical, example of honour made manifest in this world. It is also the supreme, practical, example of the numinous - of the sacred, the divine. Why is this? Because Muslims strive to humbly submit to, and to obey, Allah Subhanahu wa Ta'ala. This produces a genuine reverence, a genuine awareness of the divine, so evident in Salah. But Islam is also practical in a quite simple way - our weaknesses, our strengths, are laid bare, in the Quran, in Ahadith. What all this means in reality is that Islam produces, can produce, and has produced noble, honourable, human beings. It is a simple and practical guide to how we should live - indeed, I would go so far as to say that it is Islam which defines what is civilized. One has only to compare the simple, honest, devout belief of a Mujahid on one of the many modern battlefields with the arrogance of a Western soldier to understand this - to feel this." {11}

Such sentiments perhaps explain his heretical defence - when Iraq and Afghanistan were occupied by Western military forces - of al-Qaeda, Osama bin Ladin, and the Taliban, with one of his articles defending the Taliban beginning:

> "There, on the opposite side of the river, a fisherman casts his net - he is standing on the stern of his small boat rowed by another man. Now, the net-caster, his net thrown, beats the fast-flowing Nile water with a long stick, there where small narrow fields are planted with sugar cane, maize, and trees bearing bananas.
>
> I sit in the shade of a palm tree, almost in the middle of one of the strips of fertile green that bounds both sides of the river. Nearby, an Ibis waits, patiently watching the water. Beyond, on both sides, is the desert where yesterday I walked, alone, under the strong, hot sun, until it was time for Asr. It was good to be there, bowing, kneeling, prostrating, in submission to the one and only God, saying the same words in the same language as the Prophet himself (salla Allahu 'alayhi wa sallam), nearly one and half thousand years ago. I felt connected - to the desert, the Sun, the land around, to the Prophet (salla Allahu 'alayhi wa sallam), to my brothers and sisters around the world, suspended in time, and so keenly aware of my fragility, my mortality, my smallness, among the creations of Allah Subhana wa Ta'ala, who created this desert, this life-bearing river, the Sun, this planet, and this man, sitting in the shade of a tree." {12}

Several of Myatt's writings about Islam were to become notorious. According to Daniel Koehler, among the articles written as Abdul-Aziz ibn Myatt are "some of the most elaborate and sophisticated justifications for suicide terrorism in the English language." {13} One of the most cited of these writings is *Are Martyrdom Operations Lawful According to Quran and Sunnah?* {14} which was first published in 2003 with a revised version issued in 2007.

In respect of how Muslims regarded Myatt and his Islamic writings a 2006 thread on the then popular *Islamic Awakening* internet forum is interesting and informative consisting as it does of questions Muslims asked Myatt together with his answers. In a long reply to one question his answer included the following statement in which he mentions his *Are Martyrdom Operations Lawful* article:

> "In respect of Sheikh Abu Qatadah and Sheikh Abu Hamza al-Misri (May Allah Subhanahu wa Ta'ala hasten their release from the prisons of the kuffar) they nobly saught to do their duty to Allah Subhanahu wa Ta'ala and His Messenger (salla Allahu 'alayhi wa sallam) and have guided many, Alhamdulillah, to a true understanding of Deen Al-Islam.
>
> In respect of Sheikh Abu Baseer at-Tartusi, I incline toward the view that he might be mistaken in some of the things he has said, especially in relation to martyrdom operations in Dar al-Harb. For instance, he has spoken about some such operations being haram because they can or might or have resulted in the death of 'innocent' people, and involve the Mujahid in 'suicide'. I have written several articles striving to express the view that I myself incline toward - such as *Thinking Like a Muslim* and *Are Martyrdom Operations Lawful According to Quran and Sunnah?* (the publication of which on the muslimcreed website was, I believe, one of causes which led the kuffar to close down that site) - which view of mine is that such operations are legitimate, according to Quran and Sunnah, and that it is an error to apply the terms and concepts of the kuffar, such as 'innocent' and 'civilian', to Deen Al-Islam, and that using such terms amounts to an imitation of the kuffar." {15}

What is interesting is that no Muslim denounced Myatt or contradicted his views. He provides a reasoned and detailed account of those views in a 2008 open letter to author Martin Amis, who had mentioned Myatt in a television interview and in a book, and which account ends with a succinct expression of how Myatt perceived Islam and the Muslim way of life which he considered to be:

> "the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says: 'Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all.' 33:70-71 Interpretation of Meaning."

Since the letter, in my view, affords an insight into Myatt's years as a Muslim and explains the reasoning behind the modern Jihadi movement and the actions of groups such as the Taliban, I have included it in full as an Appendix.

National Socialism and Islam

Following the invasion of Afghanistan in 2001 by Western military forces, Myatt conceived a plan {16} to bring National Socialists and Muslims together to fight what he regarded as their common enemies: that is, what others termed The New World Order (NWO, the modern West) and Zionism or more specifically what he and some Muslims called The Zionist Entity Occupying Palestine.

Myatt, as a Muslim, was always publicly honest about his motivation and intentions which he described in texts such as *Questions for David Myatt*, published on 13 Jumaada al-Thaani 1428 (2007) and in which he not only mentions National Socialism and racism but reaffirms his opposition to Zionism:

> "In essence, my fundamental belief regarding the true nature of Zionism (and the Zionist social-engineering that has been foisted upon us) has not changed, for I regard the battle, the war, we are currently engaged in as supremely important; in truth, as perhaps the most important conflict we human beings have ever faced. There is dishonour here; real evil, here; real tyranny. One has only to consider the blatant lie of the holocaust, for example, to understand this evil, and the power that the Zionists and their lackeys now have. One has only to consider the utter hypocrisy, the dishonour, the arrogance, of the Amerikans, as they do the bidding of their Zionist masters, when they arrest and torture and hold without trial thousands upon thousands of Muslims, and then shamelessly lie about what they are doing and have done - torturing people for years; injecting them against their will with drugs; humiliating them day after day for years on end, all the while holding up their own decadent, dishonourable, way of life as an 'example' for others to admire and follow. What dishonourable cowardly hypocritical bullies.
>
> Thus, faced with such perfidy, what matters is that one fights, effectively, honourably, and I regard Deen Al-Islam as the most effective, the most honourable, way of fighting the dishonour and the evil which we face. Everything else, to me, now, is of secondary importance. I learnt, from practical experience, many years ago, that those on 'the radical Right' would do nothing effective, and could not do anything effective (given their own often dishonourable behaviour and policies) to combat this evil [...]
>
> As for my fundamental beliefs, as you call them, these have been refined, over the decades, and in some cases have radically changed. Thus, in my early years, and for quite some time, I advocated racism. Then, as I came to understand National-Socialism better - and as I came to give it a solid ethical foundation based upon honour, loyalty and duty - I moved away from that, as expounded, for example, in the essay *Why National-Socialism Is Not Racist*. I then began developing what I called The Numinous Way in response to striving to answer questions regarding suffering and the consequences of personal honour, which took me away somewhat from an affirmation of 'the State', and of large modern 'nations', toward small rural folkish communities and clans, and toward law based upon honour rather than law based upon abstract constructs and abstract ideas. Then - following my reversion to Islam and my decision to support the Mujahideen fighting Zionism, the Zionist so-called 'New World Order' and the decadence of the modern West in a practical way - my perspective changed completely, and part of this change involved viewing the struggle

against the perfidy of Zionism, and its social-engineering, according to a different perspective (that of Deen Al-Islam) and viewing that struggle in global terms and in terms of a long, difficult, world-wide campaign which would last many, many decades." {17}

He also publicly admitted that

> "until late last year [2006] I continued to write about National-Socialism [...] so that such co-operation might occur. Also, for the first two years after my reversion I did continue to directly support a few groups which I regarded as honourable, in much the same way, I understand, that the Grand Mufti Muhammed Amin al-Husseini supported Hitler. Muhammed Amin al-Husseini, as a Muslim, was seeking allies in the fight against Zionism, but he never ceased to be a Muslim.
>
> I did such things because I sincerely believed that it was important - and indeed vital - for as many people and groups as possible to fight in any way whatsoever the Zionist-Crusader alliance, and the so-called 'New World Order' which this alliance is creating, and that this fight should be taken to the homelands of the West. I did this because I believed - and believe - that this alliance, and its lackeys and supporters, are dishonourable, and arrogant, and represent a profane, imperialist, materialistic, way of life which must be fought, since the adherents and supporters of this profane way of life trample upon and desecrate and are seeking to destroy, the numinous." {18}

In pursuit of his strategy of co-operation he wrote many propagandistic articles including the four part *National-Socialist Guide to Understanding Islam* the most controversial of which was *The Correct View of Islamic Suicide Attacks*, dated 114yf/1424 AH (2003) which included the following statements:

> "To correctly understand what the Western Media misleadingly calls 'suicide attacks' - as used by organizations such as Hamas - is to understand Islam. To misunderstand them, is to believe what those who control the Media wants us to believe, for their own nefarious reasons. 'Suicide attacks' should correctly be called martyrdom operations - for the person or persons undertaking them are prepared to give up their own mortal life in pursuit of some supra-personal aim. That is, they place this aim before their own lives, and this is the sacrifice of true martyrs for a cause or aim. This sacrifice is not 'suicide' - the Western Media using the incorrect term 'suicide attacks' or 'suicide bombings' in an attempt to discredit these martyrs, their organizations, and authentic Islam itself.
>
> Such martyrdom operations arise from the Islamic duty of Jihad - for Muslims believe they have a duty, given by Allah, to fight injustice, oppression, and tyranny, and to reclaim any Muslim lands which have been occupied or taken by non-Muslims. There are many Quranic verses which inform Muslims about this duty of Jihad..." {19}

Several years after writing that *Guide* Myatt admitted he had ceased to pursue such co-operation. Asked in 2006 if he had achieved any success with his plans to bring anti-Zionist factions together, he replied:

> "some success, Alhamdulillah, but not what I hoped for, and not what I believed was needed. I spent years trying to explain the truth about Islam; countering the Zionist and crusader lies about Islam; and trying to remove, from certain political organizations and certain types of people, the prejudice and ignorance against Islam and Muslims which was and still is rife in the West. But, in practical terms, of action, little has been achieved." {20}

He went on to describe in detail the conclusions he had reached, two of which were that racial nationalists and National Socialists lacked the desire, the motivation, the ethos, to bring about an uprising or a revolution in their own lands and did not have "the support of even a large minority of their own folk, let alone a majority of their own folk."

He also arrived at the conclusion that

> "Muslims do not need the help and indeed should not even ask for the help, the co-operation, of such 'right-wing' groups and individuals, in the war we are engaged in, in the war the West has launched against Islam. Islam is sufficient for us, and we Muslims must proudly stand for, and promote, our Deen, unencumbered by anything, unencumbered by anyone." {20}

Furthermore, at the start of his campaign and in an article directed at his non-Muslim readers he declared that

> "after living for several years as a Muslim, I feel a little closer to the understanding of life and the cosmos I saught in my youth. But I have never, in my heart and mind, renounced my belief in Adolf Hitler as a good man, an honourable man, who - believing in God - strove to create a just and noble society, and who was destroyed by the ignoble machinations of those opposed to what is good and who have spread dishonourable lies about him, his followers and his Cause. Thus it is that I find I cannot denounce this noble man and those who fought and died for the cause he upheld, as I cannot and will not denounce those who today honourably (and I stress honourably) continue the struggle in his name.
>
> I know that I could be wrong about this, but I can only strive on the basis of what I know and understand, however unpopular and misunderstood what I know and understand is. If I am wrong, I pray that God will guide me toward the truth and give me the understanding to act according to the truth." {21}

However, years later both this belief and his perception of honour and duty would be changed.

An Inner Struggle

A reading of Myatt's published Islamic writings dating from 2006 to 2008 - from *On Translation and Interpretation: Siyasah and Politics* to his 2008 *In Reply to John Hutton* {22} - show no signs of the traumatic events occurring in his personal life nor of the interior struggle between his adherence to the Muslim way of life and what he felt as a result of or had begun to learn from the suicide of his fiancée Frances (Fran) in May 2006. An interior struggle that he describes in some detail in his autobiography *Myngath*, published in 2013 {23} but which he glosses over in his three part *Questions for David Myatt* published on 13 Jumaada al-Thaani 1428 (June 2007) where he writes that his:

> "main motivation has always been a sense of duty: a desire to do what I regard and regarded as right, and honourable, even though part of me wishes and often has wished for a quiet reclusive rural life 'communing with Nature', writing poetry, and so on. Thus, there have been periods, in the last nearly four decades, when I have saught the personal peace brought by such a reclusive rural life - often after some person or other acted dishonourably toward me or toward 'the cause', or failed to fulfil some duty they had sworn to do, and so on. In many ways, I was quite naive - even innocent - for a long time. Certainly, I was very idealistic. I really did believe in honesty, truth, and the justness of my cause, and expected others, especially 'comrades' to behave decently. Experience - hard experience - made me face the reality of people [...]
>
> But [...] I have always gone back to doing what I perceived to be my duty, often at some personal cost to myself, my family, my personal relationships. It has been a kind of war of personal attrition - between desiring a quiet (even normal) family, and personal, life, and between being honourable by doing this duty [...] I have always understood (although not quite as rationally as now) that there are perhaps more important things than one's own feelings and desires. It becomes a question of honour, and of perspective, of the very meaning and purpose of our individual life."

The four remarkable pages in *Myngath* (pp.64-68) where he describes his feelings and the pathei-mathos - the learning from traumatic personal experience - which subsequently occurred, reveal his change of perspective and a new understanding. He begins this personal revelation by writing that

> "in the weeks, the months, following Fran's death, Islam became personally irrelevant to me, for as I wrote at the time, I felt it would have been just too easy for me to depend upon, to turn to, to rely on, Allah, on God - to have one's remorse removed by some belief in some possible redemption, to have one's mistakes, errors - 'sins' - voided by some supra-personal means. To escape into prayer, Namaz. Can there be, I began to wonder, hope, redemption - some meaning in personal tragedy - without a Saviour's grace? Without God, Allah, prayer, Namaz, submission, sin, and faith?
>
> Gradually, painfully slowly, I seemed to move toward some answers, often as as result of personal letters written to friends. For the act of so writing - of trying to so express my feelings, my thoughts - seemed to aid the process of interior reflexion.
>
> However, for a while at least, I maintained a public Muslim persona, stubbornly clinging as I did to some notion of duty; to the pledge of loyalty I had given on my conversion to Islam, a pledge I still then, and for some time afterwards, felt I was honour-bound to honour, and it would take me some eighteen months of an intense interior struggle, and further development of the ethics of my Numinous Way, before I resolved this very personal dilemma."

His understanding was that he not only had a debt of honour to both Sue, his second wife, and to Fran who had died thirty years apart, but also to the Cosmos for the suffering he had "caused and inflicted through the unethical pursuit of abstractions," as well as:

> "a debt of change, of learning - in me, so that from my pathei-mathos I might be, should be, a better person; presencing through words, living, thought, and deeds, that simple purity of life felt, touched, known, in those stark moments of the immediacy of their loss."

For honour, he had discovered through pathei-mathos, was not

> "the abstract honour of years, of decades, past that I in my arrogance and stupid adherence to and love of abstractions so foolishly believed in and upheld, being thus, becoming thus, as I was a cause of suffering. No; this instead is the essence of honour, founded in empathy; in an empathy with and thus a compassion for all life, sentient and otherwise. This is instead a being human; being in symbiosis with that-which is the essence of our humanity and which can, could and should, gently evolve us - far away from the primitive unempathic, uncompassionate, beings we have been, and unfortunately often still are; far away from the primitive unempathic, uncompassionate, often violent, person I had been, until recently."

He ends his account by expressing that what he had discovered was the most important truth concerning human life: "that a shared, a loyal, love between two people is the most beautiful, the most numinous, the most valuable thing of all."

At the end of his eighteen months of what he described as an "intense interior struggle" - during which time he kept a public Muslim persona - he privately abandoned his Muslim faith and continued to develop what became his philosophy of pathei-mathos. In 2009 he publicly renounced his Muslim faith.

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{1} Whine, Michael. *Cyberspace: A New Medium for Communication, Command and Control by Extremists*, Studies in Conflict & Terrorism, Volume 22, Issue 3. Taylor & Francis. 1999.

{2} Jackson, Paul. *Colin Jordan and Britain's Neo-Nazi Movement*, Bloomsbury Publishing, 2016, p.174.

{3} The Das Reich bulletin was an internal bulletin for members and supporters only, and was mentioned in the *Nazi Satanism And The New Aeon* chapter of the book *Black Sun: Aryan Cults, Esoteric Nazism, and the Politics of Identity*, authored by Nicholas Goodrick-Clarke (page 223 of the edition published by NYU Press in 2003). It was also mentioned – in the section headed David Wulstan Myatt – in the earlier book *Encyclopedia of White Power: A Sourcebook on the Radical Racist Right*, edited by Jeffrey Kaplan and published by Rowman & Littlefield in 2000.

{4} *Meeting With An Interesting Man: David Myatt and the Importance of Vindex*, issue #27, 113yf, 2002. A copy of the document is available at https://www.scribd.com/document/128214285/Meeting-With-An-Interesting-Man [Accessed November 2021]

{5} The full text of Myatt's *The Mythos Of Vindex* is available at https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex [Accessed November 2021]

{6} A facsimile of the 1984 published edition of Vindex is available (pp.5-28) at https://archive.org/download/LibertyBell_201708/LB-198401.pdf

{7} Weitzmann, Mark. *Anti-Semitism and Terrorism*, in Dienel, Hans-Liudger (ed), *Terrorism and the Internet: Threats, Target Groups, Deradicalisation Strategies*. NATO Science for Peace and Security Series, vol. 67. IOS Press, 2010. pp.16-17.

{8} https://web.archive.org/web/20071006113207/http://www.davidmyatt.info/never_ending_war.html [Accessed November 2021]

{9} https://web.archive.org/web/20080105183333/http://www.davidmyatt.info/reply-osama-letter1.html [Accessed November 2021]

{10} https://web.archive.org/web/20071006113244/http://www.davidmyatt.info/griffin.html [Accessed November 2021]

{11} https://web.archive.org/web/20071006113341/http://www.davidmyatt.info/reply_griffin1.html [Accessed November 2021]

{12} *The Significance of the Taliban for the Muslim Ummah*, https://web.archive.org/web/20071006113736/http://www.davidmyatt.info/significance_taliban.html [Accessed November 2021]

{13} Koehler, Daniel. *From Traitor to Zealot: Exploring the Phenomenon of Side-Switching in Extremism and Terrorism*. Cambridge University Press,
2021. p.161

{14} Among those who mention it are Weitzman, op.cit., and Durham, Martin: *White Rage: The Extreme Right and American Politics*. Routledge, 2007, p.113, who notes that it was for several years on the *Izz ad-Din al-Qassam Brigades* section of the Hamas website.

{15} https://web.archive.org/web/20101219012908/http://forums.islamicawakening.com/f18/questions-ibn-myatt-1858/index2.html#post9375 [Accessed November 2021]
A transcript is available at https://web.archive.org/web/20080820075040/http://www.davidmyatt.info/ibnmyatt_questions1.html [Accessed November 2021]

{16} Michael, George. *The Enemy of My Enemy: The Alarming Convergence of Militant Islam and the Extreme Right*. University Press of Kansas, 2006.

{17} https://web.archive.org/web/20071006113137/http://www.davidmyatt.info/questions-dm.html [Accessed November 2021]

{18} *Islam, Honour and Duty*, dated 20 Rajab 1427, https://web.archive.org/web/20080820074355/http://www.davidmyatt.info/ibnmyatt_discussion.html
[Accessed November 2021]

{19} The article is included in the Reichsfolk compilation *National-Socialism and Islam: The Case for Co-operation*, https://cosmicreich.files.wordpress.com/2011/05/ns-islam.pdf [Accessed November 2021]

{20} *An Interview with Abdul-Aziz ibn Myatt*, https://web.archive.org/web/20080820075122/http://www.davidmyatt.info/ibnmyatt_interview.html
[Accessed November 2021]

{21} *Towards the Galactic Empire: Autobiographical Notes, Part Two*, https://web.archive.org/web/20030502032617

/http://www.geocities.com/davidmyatt/notes2.html

{22} *In Reply to John Hutton: Concerning the Infidel Invasion and Occupation of The Muslim land of Afghanistan*, signed Abd al-Aziz ibn Myatt and dated 15 Zul al-Qidah 1429, https://web.archive.org/web/20090101134823/http://www.davidmyatt.info/reply-hutton-taliban.html [Accessed November 2021]

This November 2008 article is one of the last published Islamic writings by Myatt.

{23} https://davidmyatt.files.wordpress.com/2013/04/david-myatt-myngath.pdf [Accessed November 2021] A printed edition is also available: Myatt, David. *Myngath: Some Recollections of a Wyrdful and Extremist Life*. 2013. ISBN 978-1484110744

Appendix

An Open Letter to Martin Amis

> "Help one another in Al-Birr and At-taqwa; but do not help one another in error nor in over-stepping the limits." 5:2 Interpretation of Meaning
>
> All Praise and All Thanks are for Allah (Subhanahu wa Ta'ala) to whom we shall all return to be judged on The Last Day.
>
> We praise Him and ask Him for help and forgiveness; and ask His protection from the mischief of our souls and the bad results of our deeds; whomsoever Allah guides, none can misguide; and whom He declares misguided, none can guide to the right path; and I bear witness that there is none worthy of worship but Allah: He is Alone, without partner. And I bear witness that Muhammad (salla Allahu 'alayhi wa sallam) is the Messenger and Servant of Allah (Subhanahu wa Ta'ala).

Mr. Amis:

Since you have mentioned me by name in both a recent article and a television interview, it seems rather fitting that I, a Muslim, should reply to some of the statements you have made in such articles and interviews regarding Islam, especially since your statements seem to reveal that sense of innate Western superiority and that prejudice which are some of the fundamental causes of the current conflict between the West and those many, many Muslims, worldwide, who strive to follow Ahlus Sunnah wal Jammah - the way of Jihad Fee Sabilillah and *Al-wala wal-bara* - and who thus take exception to the invasion and occupation of our lands and who are actively prepared to fight, who fight or who support those fighting, both the Western forces of occupation and Western lackeys and allies.

You write that Muslims who actively oppose the invasion, by the West, of their land, who oppose the hegemony of the West - who seek to establish a land or lands where the West, the kuffar, the infidels, have no power and no influence - are "rejecting reason" (which you state is the idea of cause and effect) and transcending "the confines of moral law." Thus, you are judging according to certain Western abstractions that you accept without ever pausing to consider whether or not such abstractions are "universal" and can and should, and must, be applied to Deen Al-Islam and Muslims.

For example, when you speak and write of "reason" what do you mean? Do you mean reason as defined by Western philosophy? When you speak and write of "morals", what do you mean? Morals as defined by a theory of Western ethics? When you speak and write of "law", what do you mean? Law as defined by Western jurisprudence? The answer to these questions is, of course, yes.

But have you ever considered that what the West calls reason, Muslims understand as '*aql* and that 'aql is or may be different from the "reason" defined by Western philosophy? Have you ever considered that, for Muslims, *knowing* is what arises from 'aql and that this knowing is or may be different from the "knowing" that is pursued and accepted in the West, which Western "knowing" arises from projecting abstractions (such as categories) onto "things" and individuals and then interpreting those things and individuals according to such abstractions, such Tawagheet?

Have you ever considered that, for Muslims, what is moral is what is defined by the Quran and Sunnah - not what is moral according to a Western theory of ethics? Have you ever considered that, for Muslims, what is lawful is what is established by Muslim (or "Islamic") jurisprudence and not what considered lawful according to Western jurisprudence? I somehow doubt that you have considered such things, and that - if you have - you have assumed or you believe that what is "good Islam" (as opposed to "deviant" or "extremist Islam") is what accords with the Western ideas, theories and abstractions which you have accepted. This is, surely, a kind of intellectual and moral imperialism, a prejudice, a bigotry, that you seem unaware of - or, if you are aware of it, that you accept without question and which you do seem afraid to be honest and open about.

The essence that you do not seem to comprehend is that we are not the same as you and we do not desire to be the same as you: we do not view life, existence, this world, in the same way as you do. Our perspective, our very thinking, is different. Our goal, our aims in life, are not the same as yours, not the same as those of kuffar in general.

Of course, you may well retort that we are not the same "because we have rejected reason" and have immersed ourselves in a religion, and, according to you, "opposition to religion already occupies the high ground, intellectually and morally". Thus we are returned yet again to the assumptions, the prejudices, on which your views are based - to your rather bigoted affirmation, known or unknown by you, of the "superiority" and "universality" of Western morals, of what the West defines as reason, and of what the West defines as "civilization", culture and law, with the additional bigoted affirmation that we Muslims must accept such things and use them as our own standards, our own criteria.

You write that, once, centuries ago, Muslim "societies" were - according to the Western standards you accept - quite "civilized" and cultured, but that they are now far behind the West, and that this has bred, in some Muslims, anger and resentment. Thus, in your own mind, you see a causal "cause and effect" - the cause being our lack of development, our lack of "progress" and achievement, in Muslim lands (compared to the West) and the "effect" being the anger and resentment we are alleged to feel.

Here, we are entitled to ask such questions as "what is enlightenment"? What is "progress"? What is culture and civilization? The answers, of course, depend on what assumptions, what axioms, we use, we posit - what abstractions we manufacture to understand such things, and, more fundamentally, what perspective we view such things from: the Western one, or that of Deen Al-Islam. The two are not the same.

But let us consider, for the moment, the "achievements" of the West. You and others of your ilk seem mighty proud of the "achievements" of the West, of its progress - but these so-called achievements, and this so-called progress, derives from the greed of the West, from its lust for conquest, from its pursuit of materialism, from its exploitation, from its colonialism, and have resulted in the killing of hundreds of millions of people in the last hundred years alone. They have also brought about climate change, which will assuredly cause great suffering, great conflict, in the future, for both human beings and the other life on this planet.

Furthermore, such are the achievements of the West that every major Western city is infested with drugs: places so "enlightened" that even the leaders of the West never, ever, venture alone by themselves into certain areas of the cities and towns of their lands, especially at night. Can you envisage Bush walking alone, unprotected, unarmed, around certain neighbourhoods in St. Lious, or Newark, New Jersey, at night? Around parts of Detroit? Can you envisage the un-elected British Prime Minister, Brown, walking alone, unprotected, around some of the streets of London, of Salford, of Nottingham, of many others places? No? Can you imagine them doing this not just once, but many times - walking alone by themselves in dark places among their own people in cities and towns that they, in theory at least, are responsible for and are considered to "govern"? What does their failure in this respect say about them, about their "politics", about their fine-sounding promises, about the "achievements", the hypocrisy, of the West?

Such are the achievements of the West, that in Britain nearly 100,000 women per year seek treatment in the British city of London alone for violent injuries received in their own homes, and, on average, in Britain, two women per week are killed by a male partner or former partner - that is over one hundred women a year. Also, in England and Wales alone, in one year, there are over 600,000 recorded incidents of domestic violence, and every minute of every day the British Police are called by a woman who has been subject to violent domestic abuse.

Such are the achievements of the West that Amerika has over seven million people locked up in prisons, on Parole or on Probation, and Amerika is such an "enlightened place" that, every year, nearly twenty million people use an illicit drug and nearly thirty million people receive treatment or counselling for mental health problems. Such are the achievements of the West that Britain has an estimated two million alcoholics. Such are the achievements of the West that there are vast bleak housing estates in Britain where gangs of youths have made the lives of ordinary folk a living hell; where crime is a way of life for many, many people, and where violence, drugs, gang-culture and alcohol are often seen as the only escape from a dreary life which offers no prospects and little hope.

Are these achievements worth the deaths and suffering that the West has caused for so many centuries, in the lands of the West, in what were the new colonies of the West, and in the rest of the world? The almost wholesale extermination, for instance, of the native American peoples. The treatment of the indigenous peoples in Australia and the Philippines. The hundreds of invasions and colonial wars in Africa, Asia, and elsewhere, leading to millions of deaths. The hubris-like exploitation of the resources of the world. The extermination of hundreds of thousands of Japanese men, women and children by means of two atomic bombs; the systematic killing of millions of people in Vietnam by Amerikan bombs. The forceful repatriation, and starvation, of millions of Germans after what the West calls the Second World War. The liquidation of hundreds upon hundreds of thousands of people during and after the Russian revolution and in the following years of Stalinist rule.

Now, Amerika struts around like some cowardly bully, determined to bring "enlightenment", and spread its "achievements" - the achievements of the West - to the rest of the world, invading here; invading there; undertaking "regime change" here, and "regime change" there. Arresting, torturing, and detaining without trial thousands upon thousands of Muslims world-wide. Bombing this village, then that village; killing thousands upon thousands of people, year after year after year, letting its troops rampage through cities, towns and villages, kicking down the doors of people's homes, forcing people to lie down while an Amerikan boot is on their neck, and soldiers shackle and hood men and boys and take them away for days, weeks, months of interrogation.

Now, Amerika and its allies hypocritically lie to get their own way, as they did before their invasion of Iraq, with their lie, their deception, of Iraqi "weapons of mass destruction". Now, they hypocritically forget their own problems, their many many failures in their own lands, and seek to export their failed way of life to others.

Are you surprised, then, that there is resentment, even anger, among the Muslims who are the victims of such hypocrisy, such bullying tactics? Here is the simple cause-and-effect you want.

Have you forgotten how - before the Washington and New York expeditions - Amerika imposed sanctions on Iraq,

causing the death by starvation of tens upon tens of thousands of children? Have you forgotten how - long before the Washington and New York expeditions - Amerika supported the creation of a Zionist State in a Muslim land, and how it supported the occupation of that Muslim land for decades? Have you forgotten the suffering the Muslims in occupied Palestine have endured for decades? Have you forgotten how Amerika and its ally, Britain, in their own interests, carved up Muslim lands in the Middle East after what the West called the First World War, manufacturing artificial entities like Iraq?

You wail and bemoan the few thousands deaths that the Washington and New York expeditions caused, while we remember the tens of thousands of our brothers and sisters killed directly and indirectly by Amerika, as we remember Amerikan support for the brutal Zionist occupation of Palestine where our brothers and sisters have suffered for decades and where tens upon tens of thousands of them have been killed and maimed. We remember Amerikan support for the tyrants and corrupt rulers of Algeria, of Egypt, of the Land of the Two Holy Places, of elsewhere, places where tyrants and corrupt rulers do the bidding of the Amerikan masters and torture and imprison tens upon tens of thousands of Muslims, of our brothers and sisters, years after year after year.

So it was that many Muslims considered the Washington and New York expeditions as revenge, as a just retribution, for the suffering, the killing, that Amerika has brought to the Muslims, decade after decade after decade.

The cause of those expeditions, those attacks, was not as you and your ilk delude yourself into believing as due to the "evil" of some Muslims who adhered to or who believed in some "irrational religion" - rather, the cause was the interference of the West in our affairs, an interference that has lasted well over one hundred years. Here is a simple cause and effect you seem to want. Here is the reason.

You, the West, Amerika and its allies, are not blameless as you like to believe. What is to blame is your arrogance, your hubris, your prejudice, your belief in your superiority, your delusion that you have some sort of moral right to export your ways, by force of arms, by indoctrination, by propaganda, by deceit, to other lands, to other peoples. Are you then surprised that there is resentment, even anger, among Muslims?

As I wrote elsewhere:

> "In the Jumaadi Al-Thaani attacks we can see the fundamental difference between the Muslim perspective, and the kaffir one, represented as the kaffir perspective is by Amerika and its kaffir allies such as Britain. For the Muslims, the attacks (even if they disagree with them) are understandable, one act in a conflict that has a very long history. For the kuffar - for the West and its lackeys and apostates - the Jumaadi Al-Thaani attacks mark "point zero": the beginning of their self-declared "war on terror" and the beginning of their campaign to bring their so-called "freedom", "democracy" and "progress" to Muslims, whether these Muslims want these Tawagheet or not."

You go into paroxysms of anger about the three thousand or so people killed in the Washington and New York expeditions (the Jumaadi Al-Thaani attacks) and yet do not seem to care about the continued killing, oppression and suffering of Muslims in occupied Palestine, in Chechnia, or the hundreds of thousands of Muslims killed by the West and their apostate allies in Iraq and Afghanistan, or the torture of thousands upon thousands of Muslims by Amerika and its allies.

You write that you do admire Islam, with the unstated - and possibly to you, unacknowledged - condition that this Islam conforms to and accepts certain Western abstractions, ideas.

That is, what you are comfortable with - what you can accept, within certain limits - is an "Islam" which does not threaten nor frighten you, and which does not threaten the hegemony of the West, and which conforms to the norms established by the West, and which uses the criteria of the West to judge by. An Islam, in brief, of Muslims who have abandoned Jihad Fee Sabilillah and *Al-wala wal-bara.*

But what you do not seem to understand - what is possibly incomprehensible to you and to kuffar in general - is that the authentic Islam of Ahlus Sunnah wal Jammah, the Islam of Jihad Fee Sabilillah and *Al-wala wal-bara*, is totally distinct from the way of the West, and that Muslims view life, our purpose, in a quite different way from you.

In summary, your arrogant, hubris-like, assumption - the foundation of Western prejudice, the basis of Western notions of superiority - is that your values, your abstractions, your ideas, your assumptions, are universal; correct. Thus, we Muslims must accept these so-called "universal values" and reinterpret Deen Al-Islam in accord with them.

Thus, you have projected your abstractions onto Deen Al-Islam, and judged what is acceptable, and what is not acceptable, according to these abstractions. What is not acceptable, by these standards, according to these criteria, is "extremist", or "deviant Islam" and must, according to you and Western governments, be systematically, even ruthlessly, rooted out.

Let us consider just two examples. First, what you mean by "peace" is not what we mean by peace. As I wrote in *The Ignorance of Infidels: Myths, Prejudice and Propaganda About Islam and the West:*

> For the kuffar, peace is the "happiness of the greatest number", personal happiness and contentment, or the tranquillity which can arise from lack of conflict
>
> We Muslims do not view peace in the same way as the kuffar - or, rather, we should not view peace in the same way as them. For Muslims, peace is what Allah Subhanahu wa Ta'ala informs us it is. What others call peace, and how they define it, is therefore irrelevant for us. For us, peace is the peace of Jannah, and that state of being which arises from submission only to Allah Subhanahu wa Ta'ala.

> Our goal is not to attain some state of "peace" on this Earth, or to strive for "peace" between nation-States; or to avoid conflict in the name of "peace". Our goal is obedience to Allah Subhanahu wa Ta'ala - to strive to do, and uphold and propagate, what is halal; to restrain from doing, to restrain others from doing, what is haram

Thus, by striving for these things we, as Muslims, hope for Jannah, InshaAllah. That is, our primary focus is on the next life.

Second, the question of so-called "innocent civilians". As I have written elsewhere:

> It should be understood that there is no concept of civilian (or "non-combatant") in Deen Al-Islam. Instead, it is generally accepted, according to Ulaama, that Deen Al-Islam makes a distinction between those people who have *hurma* - protection *(ismah al-nafs)* under Shariah - and those who do not. Those who are protected are Muslims, and those of the kuffar who have a treaty, or covenant, with the Muslims, either general, as in case of Dhimam, or particular, as in the case of *Aqd Al Amaan*. Those who have the benefit of protection can only be killed if they transgress a limit, or limits, which Allah Subhanahu wa Ta'ala has set, defined as these are by Shariah. Thus, a Muslim who, for instance, was found guilty in a Sharia Court of zena could be killed.
>
> The asl (rule) is that the kuffar have no protection - and it is not forbidden to harm or kill them - unless they are covered by an exemption, such as Aqd Al Amaan, or unless they become Muslim, or unless they seek sanctuary, for as Allah Subhanahu wa Ta'ala says:
>
> > "And if anyone of the Mushrikeen seek your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure..." 9:6 Interpretation of Meaning

Sheikh ul-Islam ibn Taymiyyah (Rahimullah) - in one of his writings regarding the Tartars - wrote that one of the primary aims of a Muslim is to defend the Deen against our enemies, and, citing a Hadith [See Footnote 1], he wrote that Jihad against the kuffar would continue until The Last day. He also wrote, in the *Jihad al-Kuffar: Al-Qital al-Fasil* part of his *Siyasatush-Shariah*, about the "glory of Jihad and those who participate in it" stating that it is the best of voluntary deeds: better than Hajj, than Umrah, than voluntary Salah and voluntary shawm. As narrated by Mu'ath Ibn Jabal [2], it was authentically recorded that the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) said:

"The head of this matter is Islam; the central pillar is Salah; and summit is Jihad."

Furthermore, in *Jihad al-Kuffar: Al-Qital al-Fasil* ibn Taymiyyah (Rahimullah) mentioned those among the kuffar who, according to the majority opinion, should not be targeted when Jihad is undertaken. These are women, children, the elderly, the blind, and those who are incapable of physically fighting, *provided* such persons as these do not assist or aid, through words, or deeds, or by giving assistance or encouragement to, those who are physically fighting the Muslims. Note there is no mention of "innocent people" or of "civilians", and note the important words here: "*provided such persons as these do not assist or aid, or give encouragement to...*"

Hence, if such people as are mentioned do in some way assist or aid, or give encouragement to our enemies, then they may be targeted. Thus, if they - for instance, a woman, or an elderly person - aid or assist or give encouragement to our enemies, then the protection afforded them by the exemption mentioned by Sheikh ul-Islam ibn Taymiyyah (Rahimullah) and other Ulaamah no longer applies.

In this respect, let us consider the example of the two servants of Abdullah ibn Khatal (ibn Taymiyyah in *Al-Saarim al-Maslool* names them) who were commanded to be killed by order of the Prophet (salla Allahu 'alayhi wa sallam) and the example of the killing of Duraid ibn Al-Simma. What do these tell us? In respect of Duraid ibn Al-Simma, that those who support, in any way, our enemies, may be killed. In respect of the two servants, that those who incite or encourage or support those who fight against the Muslims can be killed, in the same way that those who insult or demean the Prophet (salla Allahu 'alayhi wa sallam) can be killed. These are relevant examples because Duraid ibn Al-Simma was an old man, and no direct physical threat to Muslims forces, and because the servants were women.

Thus, the relevant question we should ask is: "What constitutes aid, assistance and encouragement, in words and deeds?" This way of reasoning, this type of question, is in accord with Deen Al-Islam: for example, Imam al-Shafi in *Kitaab al-Umm* writes only about those whom it is not correct to kill, without attributing to them any specific term, and without applying to them an specific concept (such as the kaffir concept of "civilian" and "innocent"). [3]

The question we need not ask, we should not ask - because it is irrelevant, according to Deen Al-Islam, and reveals the influence of the kuffar - is: "Is it haram to target civilians?"

In addition, some evidences - such as Shahih Muslim 19, 4294 and 19, 4456 - 4457 - are often used by moderates and modernists opposed to, for example, Martyrdom Operations, and these moderates and modernists take such evidences in the general sense, to apply unreservedly, without restriction, or exemption. This, however, is an error, because they do not consider the specific situations, and other evidences, which do or which might restrict these.

In respect of one such Hadith, ibn Qudamah (Rahimullah) pointed out:

> "He (Ahmad ibn Hanbal) said, ‘The Hadith of As-Sa’b came after the forbiddance of killing the women and children, because his forbiddance of killing the women was when he sent (men) to ibn Abi Al-Huqayq." Al-Mughni Wash-Sharh Al-Kabir (10: 503)

Hence, we return to asking the important and relevant question as to what, exactly, is the aid, assistance or encouragement, which removes the particular exception made - in the case, for example, of women and the elderly - to the general rule of the kuffar having no protection.

> *Notes:*
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> 1) See Muslim Book 20 (Kitab Al-Imaara) Chapter 53, and also Bukhari 9, Book 93, Number 552 and 9, Book 92, Number 414.
>
> 2) Refer to Hadith 29 in An-Nawawi’s Forty Ahadith.
>
> 3) Refer to Kitaab al-Umm, 4:253, 274

Do you not see the difference, here? Do you not understand, for example, that, for Muslims it is only correct to talk and write about the limits imposed by Shariah, with these limits being determined according to adillah from Quran and Sunnah? Do you not understand that this is the right, the correct, Muslim way?

Do you not understand that instead of us thinking like a Muslim, instead of us being Muslim, that you want - even demand - that we think like you, using your terms, your terminology: that we re-interpret Deen Al-Islam via the abstractions, the Tawagheet, you have manufactured?

No, I am reasonably confident that you do not understand this, that you cannot see this difference. Why not? Because of an innate prejudice; an inability to free yourself from the often unstated assumptions and axioms that underlie the Western weltanschauung you have accepted, giving rise to an inability to use the faculty of pure reason.

The distinction I have briefly outlined is crucial to correctly understanding the Deen that is Islam. Thus it is that the classical Muslim scholars did not talk or write about whether it is morally right or wrong to target "civilians" or "non-combatants" or *some general abstract category* which may be or has been manufactured by us in an attempt to "understand" - but only about those it is unlawful, according to Quran and Sunnah, to kill.

You write that Islam is a "totality" - and thus, by extension, inclines towards or even is "totalitarian in nature", which is a typical Western, kaffir, mis-apprehension, based on manufactured abstractions, on division into categories. For Islam, correctly understood, restores us, as human beings, to our natural nature - our fitrah - which is to be '*Ibaad* of Allah Subhanahu wa Ta'ala. That is, it is an expression of harmony, a means whereby we restore our natural connexion to our own nature, to other human beings, to Nature, to the Cosmos, and, of course, to Allah Subhanahu wa Ta'ala, Who - Muslims believe - created human beings so they might discover and know their true nature. Thus, Deen Al-Islam is the Way of natural balance, of awareness and appreciation of the sacred, something which the West has lost, which is why, of course, there is so much hubris, so much arrogance, so much dishonour, so much hypocrisy, in the West. It it such divisions, such abstractions - which are or which become Tawagheet - which obscure, which cover-up, the simple truth of the unity of Tawheed. Thus, they are kufr, and thus do such things conceal our true nature, as human beings.

This error, of concealment, of division, is also what you and others do when, in stories or other writings, you ascribe certain motives to individual Muslims, describing such motives according to some psychological term or other, or some such abstraction manufactured according to some Western theory. It does not seem to occur to you, or others, that such Muslims may have done what they have done purely out of a humble desire to obey Allah Subhanahu wa Ta'ala, to do what they sincerely believed was correct according to Quran and Sunnah. Thus, yet again, there is a certain prejudice, a certain arrogance, and a certain hubris-like profanity: an inability, wilful or otherwise, to perceive and appreciate and respect what many regard as the sacred.

What we desire is very simple, InshaAllah. We want the West to stop interfering in our affairs. To leave our lands. To stop supporting the tyrants, the corrupt leaders, who rule and who govern lands where Muslims are in the majority. We desire to live, as Muslims, according to Quran and Sunnah alone, with Shariah our only guide to what is lawful, and what is unlawful. That is, we desire a land or lands where the West has no influence, no power, whatsoever; a place where Muslims from other lands can migrate to, if they so wish; a place where we can make the Word of Allah Subhanahu wa Ta'ala supreme. We do not want your "peace", nor your "democracy", nor your Taghut of the nation-State.

Why will the West not leave us alone? Why does the West insist that we abandon our perspective, our Way, for yours? Why does the West resist - by force, by terror - any and all attempts by us to live in a land where we are rid of you and of the Tawagheet that you bow down before and which, whether you like it or not, whether you know it or not, you have made into a new religion?

Thus, and in conclusion, I invite you to consider the assumptions upon which your views are based. I invite you to investigate Deen Al-Islam as it is, not as you seem now to view it, through the abstractions, the perspective, of the West. Thus, I invite you to Islam: to the Way of true humility and true honour, where we feel and know the limits imposed upon us, which limits are the genesis of both humility and honour, and thus the foundation of genuine civilization, of that way of living which arises from having Adab, and which thus makes real for us what is numinous, what is sacred. We know these limits because of the Prophet, Muhammad (salla Allahu 'alayhi wa sallam) who revealed them to us in the Quran and Sunnah. Thus do we feel and know our true relationship to other human beings, to other life, and to our Rabb, Who says:

> "Be loyal and do your duty to Allah; fear Him and always speak with honour. He will direct you to do honourable deeds and will forgive your mis-deeds. And whosoever obeys Allah and His Messenger will achieve the greatest achievement of all." 33:70-71 Interpretation of Meaning

This greatest achievement is the attainment of Jannah, the eternal life beyond our fleeting life here, in the Dunya, and it is the perspective of Jannah which is the essence of Islam: of that simple, humble, submission which makes us, and which marks us as, Muslim.

May Allah Subhanahu wa Ta'ala protect us from all forms of Al-asabiyyah Al-Jahiliyyah, forgive us for our mistakes, and guide us to and keep us on the Right Path. Whatever good that may have been written is from Allah Subhanahu wa Ta'ala, and whatever mistakes or errors have been made are from me, wa Allahu Allam.

Abdul-Aziz ibn Myatt
18 Muharram 1429

Source:
https://web.archive.org/web/20080820074515/http://www.davidmyatt.info/letter-martin-amis.html

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Part Three: 2009-2017

° **Preface**
° **Exegesis And The Culture Of Pathei-Mathos**
° **The Philosopher Of Pathei-Mathos**
° **A Modern Philosophy**
° **Criticism Of Hitler And National Socialist Germany**
° **Kalos Kagathos And Western Culture**
° **Ethical National Socialism And A Modern Spirituality**

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Preface

The years 2009 to 2017 were arguably the most productive and innovative in respect of the writings of David Myatt for he not only developed a philosophy of pathei-mathos, translated and wrote extensive commentaries on the Greek text of eight of the tractates of the Corpus Hermeticum[1] but also laid the foundation for a new metaphysics and thus for a modern, rational, paganus[2] philosophy based on his interpretation of ancient Western paganism[3], and which modern and ineluctably Western "pagan" philosophy is, as I shall argue, disputably compatible with his earlier 'ethical National-Socialism'.

Since this pagan metaphysics is built on both his philosophy of pathei-mathos[4] and his translations of ancient Western texts including the Corpus Hermeticum, it is necessary to first understand and appreciate them.

As in the previous parts of this work, I provide a brief framework for the writings of Myatt and allow his words to be understood in the context of his life and peregrinations, and thus try not to impose an interpretation on them and on Myatt himself, something that in respect of Myatt at least the few academics who have written about him and his writings seem to have a tendency to do, with some using pejorative phrases and words such as "according to his own narrative", "he claims", "he had a fascination for", "he alleges", and he was "driven by".

In regard to the references to gratis open access (pdf) versions of some of Myatt's books and essays, they were all accessed in November 2021.

Rachael Stirling
Oxonia
November 2021

1. *Corpus Hermeticum: Eight Tractates*, 2017, ISBN 978-1976452369. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

2. I generally follow Myatt by using the term paganus, which is "a transliteration of the classical Latin, denoting as it does connection to Nature, to the natural, more rural, world - in preference to 'pagan' since paganus is, in my view and in respect of the Greco-Roman ethos, more accurate given what the term 'pagan' now often denotes." Myatt: *Classical Paganism And The Christian Ethos*, 2017, ISBN 978-1979599023.

3. His interpretation is described in his 2017 monographs *Classical Paganism And The Christian Ethos*, ISBN 978-1979599023, and *Tu Es Diaboli Ianua*, ISBN 978-1982010935.

4. As Myatt explains in several of his post-2011 writings he uses the Greek phrase πάθει μάθος (which he usually writes πάθει-μάθος, pathei-mathos) as an Anglicized term which follows English grammatical usage and thus is not

inflected as in Greek usage. See for example *A Note On Greek Terms In The Philosophy Of Pathei-Mathos* in his *One Perceiveration*, https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiveration-v5.pdf

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Exegesis And The Culture Of Pathei-Mathos

In the months and years following the death of his fiancée, Myatt expressed his feelings and thoughts in letters many of which he later published as Part Two of his 2013 book *Understanding and Rejecting Extremism*, and which section he titled *A Learning From Grief*. {1}

Of that part of the book Myatt wrote in the Introduction that it:

> "consists of transcriptions of some handwritten letters sent to a long standing friend following that tragedy in 2006. Since such personal correspondence is usually far more revealing - of personal views, motivations, and feelings - than some essay or other in which one pontificates about this or that, some readers may find this part more interesting and insightful than either part one or part three."

The first part concerned his reflections on and conclusions concerning his "forty years as a practical extremist and my forty years of practical experience of extremism and of other extremists," while the third part contained:

> "personal replies sent to individuals I did not personally know but who contacted me, between 2011 and 2012 and usually by e-mail, with questions about my extremist past, my 'numinous way', and my philosophy of pathei-mathos."

This very personal and neglected work places into perspective Myatt's life and writings both as a National Socialist and as a Muslim and explains why he was motivated to develop what he came to describe as the philosophy of pathei-mathos based on the virtues of empathy, compassion, personal honour, and a disavowal of all politics. It also reveals that one of the contributing factors was his particular perception, rooted in his own pathei-mathos, of our human nature:

> "My own life - of four decades of suffering-causing extremism and personal selfishness - is, most certainly, just one more example of our manful capacity to be stupid and hubriatic. To fail to learn from the pathei-mathos of human culture, even though I personally had the advantages of a living in diverse cultures and of a 'classical education', and thus was taught or became familiar with the insights of Lao Tzu, of Siddhartha Gautama, of Jesus of Nazareth, of Sappho, Sophocles, Aeschylus, Cicero, Livy, Marcus Aurelius, Dante Alighieri, Jane Austen, Charles Dickens, TS Eliot, EM Forster, and so many others; and even though I had the opportunity to discover, to participate in, and thus felt, the numinosity, the learning, inherent in so many other things, from plainchant to Byrd, Dowland, Palestrina, Tallis, to JS Bach and beyond. And yet, despite all these advantages, all these chances to learn, to evolve, I remained hubriatic; selfish, arrogant, in thrall to ideations, and like so many men somewhat addicted to the joy, to the pleasures, of kampf, placing pursuit of that pleasure, or some cause, or some ideation, or my own needs, before loved ones, family, friends. Only learning, only finally and personally learning, after a death too far.
>
> Is that then to be our human tragedy? That most of us cannot or will not learn - that we cannot change - until we, personally, have suffered enough or have encountered, or experienced, or caused, one death too many?"

He would later expound on what he there termed the pathei-mathos of human culture and describe it as the 'culture of pathei-mathos', writing that:

> "What, therefore, is the wordless knowing that empathy and pathei-mathos reveal? It is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

He had previously defined this 'culture of pathei-mathos' as "the accumulated pathei-mathos of individuals, world-wide, over thousands of years, as (i) described in memoirs, aural stories, and historical accounts; as (ii) have inspired particular works of literature or poetry or drama; as (iii) expressed via non-verbal mediums such as music and Art, and as (iv) manifest in more recent times by 'art-forms' such as films and documentaries." {3}

The culture of pathei-mathos together with his translations of tractates of the Corpus Hermeticum and his personal experiences of religions between 1968 and 2008 also led to him contemplating the nature of religion itself and to the somewhat scholarly question of exegesis, of the interpretation of the texts that formed the basis for religions such as Buddhism, Judaism, Christianity. and Islam.

In a section titled *Ontology, Exegesis, and Pathei-Mathos* in his *Exegesis and Translation: Some Personal Reflexions*, he summarized his view:

> "All religions and spiritual ways, because they are spiritual/metaphysical, either posit, or are interpreted as positing, an ontology. That is, they all offer an explanation, or an analysis, of the nature of our being as humans and of the nature of, and our relation to, Being, whether Being is understood as God/Allah

/gods/Nature/Fate or in terms of axioms such as karma and nirvana. There thus exists, or there developes, an explanation or explanations concerning the meaning and the purpose of our mortal lives; of how that purpose may be attained; and thus of what wisdom is and why there is and continues to be suffering.

However, as I mentioned in *Questions of Good, Evil, Honour, and God*, citing several examples, the original message of a revelation or of a spiritual way often seems to become obscured or somehow gets lost over centuries. A loss or obscuration party due to the reliance on revealed or given texts; partly due to divergent interpretations of such texts, with some interpretations accepted or rejected by those assuming or vested with a religious authority; and partly due to a reliance, by many of the faithful, on translations of such texts." {4}

On the question of suffering and religion, Myatt offers a long and interesting interpretation which I will quote in full since it summarizes both the perception of conventional religions that resulted from his personal pathei-mathos and the philosophy he in 2012 had begun to develop and would later refine:

"The humility that I have found by experience that all or most religions and spiritual ways manifest - and an essential part of their revelation, their message, their presencing of the numinous - is obscured or ignored in favour of arrogant human presumptions and assumptions and a personal pride: that 'we' know better, or believe we know better; that 'we' have somehow found or been given the 'right' answer(s) or the 'right' interpretation(s), and that therefore 'the others' are wrong, and 'we' are better or more 'pure'/devout than them. And so on.

Yet there is, it seems to me, after many years of reflexion, something else which accounts for why this loss of a necessary humility occurs, other than the aforementioned reliance on revealed or given texts, the divergent interpretations of such texts, and the reliance, by many of the faithful, on translations of such texts. This is the reality of religions and many spiritual ways either rejecting pathei-mathos as a source of wisdom or favouring specific texts and their interpretation(s) over and above the pathei-mathos of individuals.

For pathei-mathos - the personal learning from grief, suffering, pain, adversity, and experience - directly connects us to and thus enables us to personally experience and appreciate the numinous, sans words, ideations, ideology, theology, and dogma. An experience and an appreciation outwardly and inwardly manifest in a personal humility; in the knowledge of ourselves as but one fallible, mortal, fragile, human emanation of and connexion to Being; and in an empathic understanding of how all religions and spiritual ways, in their genesis and in their original emanations, express - or try to express - the same wisdom: manifest in an appreciation of the numinous, and in our human necessity for the natural balance that is humility and a very personal honour. And, because of this spiritual and religious equivalence, it does not matter if the individual of pathei-mathos, having so touched and felt the numinous, developes their own weltanschauung or none, or leaves or finds an existing spiritual or religious one, although it is and often has been such pathei-mathos which reveals to individuals, or which enables them to rediscover, the essence of a particular religion or a particular spiritual way: that simple and similar numinous essence which schisms, harsh interpretations, dogma, and ideology, have so often and for so long obscured."

In his 2018 essay titled *Persecution And War* he mentions his Catholic upbringing, his time as a monk, and various visits to Ireland. Of his Catholic schooldays he writes that he remembers

"the history taught by our teachers and Priests of the centuries-long persecution of English and Irish Catholics that began in the 16th century. There were stories of martyrs; of recusants; of secret Masses; of anti-Catholic polemics and propaganda; and of the monks who – after the suppression of the monasteries, the theft of monastic lands and wealth, begun by a tyrannos named Henry – escaped to France and founded monasteries such as the one at Dieulouard in Lorraine. There thus was engendered in we Catholic children a feeling of difference [...]

Such a remembering, such a childhood feeling of difference, formed part of the years-long personal and philosophical reflexion that occupied me for several years as I, between 2006 and 2009, developed my ‘numinous way’ and then between 2011 and 2012 gradually refined it into the ‘way of pathei-mathos’, with the core of that reflexion concerning matters such as extremism, my own extremist past, war, prejudice, intolerance, and persecution." {5}

One of refinements was in his understanding of honour which in his National Socialist writings he expressed by means of a Code of Honour {6} which he made one of the foundations of his 'ethical National-Socialism'. In his 2013 compilation *The Numinous Way of Pathei-Mathos* honour was refined into simply being "fair, reasonable, well-mannered, just, dignified, tolerant, balanced," {6} and explained in the same year that he understood 'the good'

"as what alleviates or does not cause suffering; what is compassionate; what is honourable; what is reasoned and balanced. Honour being here, and elsewhere in my recent writings, understood as the instinct for and an adherence to what is fair, dignified, and valourous." {7}

A year later, in 2014, he published a more detailed, philosophical, explanation:

"Of personal honour - which presences the virtues of fairness, tolerance, compassion, humility, and εὐταξία - as (i) a natural intuitive (wordless) expression of the numinous ('the good', δίκη, συμπάθεια) and (ii) of both what the culture of pathei-mathos and the acausal-knowing of empathy reveal we should do (or incline us toward doing) in the immediacy of the personal moment when personally confronted by what is unfair, unjust, and extreme.

> Of how such honour - by its and our φύσις - is and can only ever be personal, and thus cannot be extracted out from the 'living moment' and our participation in the moment; for it is only through such things as a personal study of the culture of pathei-mathos and the development of the faculty of empathy that a person who does not naturally possess the instinct for δίκη can develope what is essentially 'the human faculty of honour', and which faculty is often appreciated and/or discovered via our own personal pathei-mathos." {8}

This lack of codification and the understanding of honour as an individual instinct - "a natural intuitive (wordless) expression of the numinous" - which and most importantly "cannot be extracted out from the 'living moment' and our participation in the moment", summarizes the fundamental difference between Myatt the exegesist and philosopher of pathei-mathos, and Myatt as a National Socialist ideologist and as a propagandist of a radical, harsh, interpretation of the Muslim faith.

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The Philosopher Of Pathei-Mathos

As evident by his post-2012 writings about what he termed the philosophy of pathei-mathos - some 300 pages, which include (i) *The Numinous Way of Pathei-Mathos*, (ii) *Religion, Empathy, and Pathei-Mathos*, (iii) *Sarigthersa*, (iv) *One Vagabond In Exile From The Gods*, and (v) his 2017 monographs *Classical Paganism And The Christian Ethos* and *Tu Es Diaboli Ianua* - Myatt could be described as a philosopher; as someone who considers and who seeks to answer questions concerning our human nature, the nature of Being, and the nature of the Cosmos and our place in it.

Yet he could also be considered a mystic; someone who has a personal intuitive insight about and a personal awareness of the nature of Reality, and who is also aware that there is, or there can be, an apprehension of certain truths about the nature of Being and of beings which apprehension has been described as contemplative and which thus can transcend the temporal ruminations of ordinary philosophy both ancient and modern. Myatt's own rather mystical answer, his contemplative insight, is of:

> "the primacy of pathei-mathos: of a personal pathei-mathos being one of the primary means whereby we can come to know the true φύσις (physis) of Being, of beings, and of our own being; a knowing beyond 'abstractions', beyond the concealment implicit in manufactured opposites, by ipseity (the separation-of-otherness), and by denotatum." {8}

He wrote that the other primary means was empathy which was not only the genesis of honour but the means by which we can:

> "understand both φύσις and Πόλεμος, and thus apprehend Being as Being, and the nature of beings - and in particular the nature of our being, as mortals. For empathy reveals to us the acausality of Being and thus how the process of abstraction, involving as it does an imposition of causality and separation upon beings (and the ideation implicit on opposites and dialectic), is a covering-up of Being." {9}

To understand Myatt's answers to basic philosophical questions such as the nature of Being, our nature as human beings, the nature of the Cosmos and our place in it, it is necessary to be familiar with the terminology Myatt uses; terminology such as physis, Being, denotatum, empathy, abstraction, and Πόλεμος. Terms and expressions he defines and uses in particular ways and which arguably make his philosophy distinct from other modern philosophies.

In regard to physis he uses it contextually to refer to:

> "the ontology of beings and Being, relationship between beings, and between beings and Being, which is of us - we mortals - as a nexion, an affective effluvium (or emanation) of Life (ψυχή) and thus of why 'the separation-of-otherness' is a concealment of that relationship; (iii) the character, or persona, of human beings, and which character - sans denotatum - can be discovered (revealed, known) by the faculty of empathy; (iv) the unity - the being - beyond the division of our physis, as individual mortals, into masculous and muliebral; (v) that manifestation denoted by the concept Time, with Time considered to be an expression/manifestation of the physis of beings." {10}

In regard to denotatum - from the Latin denotare - Myatt uses the term idiosyncratically:

> "not only as meaning 'to denote or to describe by an expression or a word; to name some-thing; to refer to that which is so named or so denoted,' but also as an Anglicized term implying, depending on context, singular or plural instances. As an Anglicized term there is generally no need to use the inflected plural denotata." {11}

As for the term abstraction, he defines it as

> "a manufactured generalization, a hypothesis, a posited thing, an assumption or assumptions about, an extrapolation of or from some-thing, or some assumed or extrapolated ideal 'form' of some-thing. Sometimes, abstractions are generalization based on some sample(s), or on some median." {10}

In regard to Πόλεμος and referring to and translating fragments attributed to Heraclitus, Myatt suggests that

> "Πόλεμος is not some abstract 'war' or strife or kampf, but not only that which is or becomes the genesis of beings from Being, but also that which manifests as δίκη and accompanies ἔρις because it is the nature of Πόλεμος that beings, born because of and by ἔρις, can be returned to Being (become bound together - be whole - again).

> For it is perhaps interesting that in the recounted tales of Greek mythology attributed to Aesop, and in circulation at the time of Heraclitus, a personified πόλεμος (as the δαίμων of kindred strife) married a personified ὕβρις (as the δαίμων of arrogant pride) and that it was a common folk belief that πόλεμος accompanied ὕβρις - that is, that Polemos followed Hubris around rather than vice versa, causing or bringing ἔρις." {12}

In regard to Being - and using terminology such as Μονάς and renewance from his translation of and commentary on tractates of the Corpus Hermeticum {13} - he asks the questions:

> (i) if Being - whether denoted by terms such as acausal, born-less, θεός, The One, The Divine, God, The Eternal, Μονάς - can be apprehended (or defined) by some-things which are causal (denoted by terms such as spatial, temporal, renewance), and (ii) whether this 'acausal Being' is the origin or the genesis or 'the artisan' or the creator of both causal being (including 'time', and 'change') and of causal living beings such as ourselves.
>
> That is, (i) has causal spatially-existing being 'emerged from' - or been created by - acausal Being, and (ii) are causal beings - such as ourselves - an aspect or emanation of acausal Being? {2}{14}

His answer is somewhat redolent of Hermeticism:

> "formulating such a question in such terms - causal/acausal; whole/parts; eternal/temporal; ipseity/unity; emergent from/genesis of - is a misapprehension of what-is because such denoting is 'us as observer' (i) positing, as Plato did, such things as a theory regarding 'the ideal', and/or (ii) constructing a form or abstraction (ἰδέᾳ) which we then presume to project onto what is assumed to be 'external' to us, both of which present us with only an illusion of understanding and meaning because implicit in such theories and in all such constructed forms are (i) an opposite (an 'other') and (ii) the potentiality for discord (dialectical or otherwise) between such opposites and/or because of a pursuit of what is regarded as 'the ideal' of some-thing." {2}

Which returns us to not only honour, empathy and pathei-mathos as sources of perceiving, of wordlessly apprehending, the physis of beings and of Being and of the Cosmos, but also to the essence of non-doctrinal, non-ideological paganus weltanschauungen, Greco-Roman and Western, for Myatt suggests that what is so apprehended:

> "is the knowing manifest in our human culture of pathei-mathos. The knowing communicated to us, for example, by art, music, literature, and manifest in the lives of those who presenced, in their living, compassion, love, and honour. Germane to this knowing is that - unlike a form or an abstraction - it is always personal (limited in its applicability) and can only be embodied in and presenced by some-thing or by some-one which or who lives. That is, it cannot be abstracted out of the living, the personal, moment of its presencing by someone or abstracted out from its living apprehension by others in the immediacy-of-the-moment, and thus cannot become 'an ideal' or form the foundation for some dogma or ideology or supra-personal faith." {2}

As an example of such a Western paganus weltanschauung he paraphrases Cicero and writes that it is:

> "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity, together with the perceiveration that we mortals – albeit a mere and fallible part of the unity – have been gifted with our existence so that we may perceive and understand this unity, and, having so perceived, may ourselves seek to be whole, and thus become as balanced (perfectus), as harmonious, as the unity itself: Neque enim est quicquam aliud praeter mundum quoi nihil absit quodque undique aptum atque perfectum expletumque sit omnibus suis numeris et partibus [...] ipse autem homo ortus est ad mundum contemplandum et imitandum – nullo modo perfectus, sed est quaedam particula perfecti." {3}{15}

A Modern Philosophy

What Myatt has done through his philosophy of pathei-mathos and his exegetical translations of classical and Hellenic Greek texts - such as Sophocles, Aeschylus, and the Corpus Hermeticum - is not only explain the philosophical basis of Greco-Roman paganism but also develop a modern, a rational, pagan (paganus) philosophy. As a philosophy, or weltanschauung, it is devoid of religious elements, past and present, such as deities, worship, faith, and "sacred texts". As Myatt describes it, in the title and body of a 2018 text, it takes us From Mythoi To Empathy - Toward A New Appreciation Of The Numinous, since

> "the cultivation of the faculty of empathy is the transition from mythoi and anthropomorphic deities (theos and theoi) to an appreciation of the numinous sans denotatum and sans religion." {16}

This modern paganus somewhat mystical philosophy is predicated not only on individual apprehension by means such as empathy and pathei-mathos but also on "an apprehension of the complete unity (a cosmic order, κόσμος, mundus) beyond the apparent parts of that unity" and thus on dispensing with all abstractions and the oppositional dialectic and kampf implicit in abstractions, which abstractions, according to Myatt, include 'the State', the nation, ideologies, and the concepts of race and ipseity.

This individual apprehension in the immediacy of the moment, sans abstractions, is further emphasized by Myatt in regard to race, for according to the ethics of his philosophy such apprehension is the fair, the honourable, the moral, thing to do:

> "Everything others associate with an individual, or ascribe to an individual, or use to describe or to denote

> an individual, or even how an individual denotes or describes themselves, are not relevant, and have no bearing on our understanding, our knowledge, of that individual and thus - morally - should be ignored, for it is our personal knowing of them which is necessary, important, valid, fair [...]
>
> Empathy - and the knowing that derives from it - thus transcends 'race', politics, religion, gender, sexual orientation, occupation, wealth (or lack of it), 'status', and all the other things and concepts often used to describe, to denote, to prejudge, to classify, a person; so that to judge someone - for example - by and because of their political views (real or assumed) or by their religion or by their sexual orientation is an act of hubris.
>
> In practice, therefore, in the revealing of the physis of a person, the political views, the religion, the gender, the perceived ethnicity, of someone are irrelevant. It is a personal knowing of them, the perception of their physis by empathy, and an acceptance of them as - and getting to know them as - a unique individual which are important and considered moral; for they are one emanation of the Life of which we ourselves are but one other finite and fallible part." {17}

Given such conclusions, and his three decades of activity on behalf of and his writings concerning National Socialism, the parameters of Myatt's new philosophy, born from his own pathei-mathos, naturally led to him considering questions relating to Hitler and The Third Reich.

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Criticism Of Hitler And National Socialist Germany

In 2015, Myatt, in reference to his National Socialist decades, wrote that his "thirty years of involvement - as with the involvement of so many others, post-1945 - can be usefully summarized: acribus, ut ferme talia, initiis, incurioso fine." {18}

A year earlier, In 2014 and in reference to his recent published writings about his new philosophy, he was asked about his change of views and his reply was that his recent writings:

> "are just my attempts to answer particular philosophical and metaphysical questions which interest or perplex me; attempts to understand myself and my extremist past (and thus understand extremism itself), and attempts to express what I believe I have, via pathei- mathos, come to understand and appreciate. Thus, I make no claims regarding the worth or the importance of these personal and philosophical musings, with such dialogues, musings, and correspondence published mostly because expiatory but also because (being honest) of vanity in the hope that some of them may possibly, just possibly, be of some interest to a few individuals interested in such philosophical and metaphysical questions or interested in understanding extremism and its causes. But if no one takes them seriously, it does not matter, for they have assisted me in understanding myself, in recognizing and acknowledging my past mistakes and the suffering I have caused, and aided my move from extremism toward developing a mystical and personal weltanschauung imbued with a muliebral ethos.
>
> Personally, I would not describe my peregrination as 'changing my views often and frequently', given only three permutations in forty years, two of which – being different varieties of extremism – could be considered, in some ways, as somewhat similar. For thirty of those years (1968-1998) I was a dedicated often fanatical National Socialist activist and ideologue, someone who placed 'the cause' before his own personal life [...]
>
> In the Autumn of 1998 – as a result of travels and experiences in Egypt, the Middle East and elsewhere, undertaken between 1988 and 1998 – I became and remained for almost a decade a Muslim; someone who strove to honour his Shahadah even after a personal trauma but who finally – and only after some three years of interior conflict – placed the insights painfully wrought from that pathei-mathos before a stubborn adherence to something he no longer believed in because he had begun to develope his own weltanschauung.
>
> Thus my own description of my peregrination would be something such as: a strange journey leading to a rather humiliating personal learning after some forty years of diverse experiences and hubris." {19}

He then explains what in my view is fundamental to his criticism of Hitler and The Third Reich: his re-evaluation of honour and his understanding of extremism.

> "The concept, and the question, of honour is perhaps the most constant thing in my life, from teenage years in the Far East learning a Martial Art with its unwritten code of personal conduct, through my NS decades, to my Muslim years, to my 'numinous way' and thence to my philosophy of pathei-mathos.
>
> What has changed is my interpretation of honour. Until recently, it was always, for me, an idea and an ideal; that is, an abstraction. Furthermore, an ideal is often codified, or expressed, by means of the written word – I certainly tried to codify honour during my NS decades – and codifications are usually the view of one person, and thus fallible, and often open to interpretation.
>
> A recent interpretation of mine in respect of honour was in my philosophy of pathei-mathos:

> "The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἁρμονίη. For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη."
>
> That is, my understanding now is that, like empathy, honour can only be personal; an expression of our own φύσις." {19}{20}

However, it is perhaps relevant that Myatt's criticism of Hitler and of National Socialist Germany is prefaced with the statement that it is criticism of "the National-Socialist weltanschauung, as manifested in National-Socialist Germany," although it is more correctly a criticism of Hitler, of National Socialist Germany and of Großdeutsches Reich, and was written during the period before he had completed refining his earlier "numinous way" into his philosophy of pathei-mathos which refinement resulted in him discarding much of that 'numinous way'. Regarding that process of refinement, he explained that since:

> "the essence of The Numinous Way is individual empathy, an individual understanding, the development of an individual judgement, and the living of an ethical way of life where there is an appreciation of the numinous, the more I reflected upon this 'numinous way' between 2011 and Spring 2012, the more I not only realized my mistakes, but also that it was necessary to remove, to excise, the detritus that had accumulated around the basic insights and the personal pathei-mathos that inspired me to develope that 'numinous way'. Mistakes and detritus because for some time, during the development of that ‘numinous way’, I was still in thrall to some abstractions, still thinking in terms of categories and opposites, and still fond of pontificating and generalizing, especially about The State. I therefore began to re-express, in a more philosophical manner, the personal, the individual, the ontological, the ethical and spiritual nature, of The Numinous Way, and thus emphasized the virtues of humility, love, and of wu-wei – of balance, of tolerance, of non-interference, of individual interior (spiritual) reformation, of non-striving, of admitting one’s own uncertitude of understanding and of knowing. The year-long (2011-2012) process of refinement, correction, and reflexion resulted in me re-naming what remained of my 'numinous way' the philosophy of pathei-mathos." {21}

Unsurprisingly, Myatt framed his 'numinous way' criticism of Hitler and National Socialist Germany in terms of Ancient Greek literature and mythology, referencing Sophocles and the Ἐρινύες:

> "In purely practical terms, the acceptance and use of the principle of kampf together with the acceptance of Hitler as embodying the collective will of the volk, inevitably led to the military defeat of NS Germany. For all mortals are fallible and military defeat is always inevitable, given time and even if such a defeat has internal, not external, causes. For tyrants and monarchs die, are overthrown, or are killed; Empires flourish for a while – a few centuries perhaps, at most – and then invariably decline and fade away; oligarchies come and go with monotonous regularity, lasting a decade or perhaps somewhat longer; rebellions and revolutions will break out, given sufficient time, and will often succeed given even more time – decades, centuries – and even following repeated and brutal repression.
>
> Thus, philosophically, the general error here by Hitler and his followers was the obvious one of ὕβρις. A lack of understanding, an unknowing, of the natural balance – of δίκη – as well as a lack of empathy, manifest as this unknowing, this lack, was in the arrogant belief of a personal and a volkish 'destiny' combined with a belief in kampf as a natural and necessary expression of human nature. And ὕβρις φυτεύει τύραννον – that is, ὕβρις plants, is the seed of, the τύραννον. Thus, symbolically, we might justifiably say that the Ἐρινύες took their revenge, for Hitler and his followers had forgotten, scorned, or never known the wisdom, the truth, that their fallible mortal lives are subject to, guided by, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε." {22}

He then quotes Sophocles in Greek, provides - in a footnote, his own translation and a reference to the text {23} - and ends with a apt mention in respect of Großdeutsches Reich of the Oresteia by Aeschylus:

> ὦ πάτρας Θήβης ἔνοικοι, λεύσσετ᾽, Οἰδίπους ὅδε,
> ὃς τὰ κλεὶν᾽ αἰνίγματ᾽ ᾔδει καὶ κράτιστος ἦν ἀνήρ,
> οὗ τίς οὐ ζήλῳ πολιτῶν ἦν τύχαις ἐπιβλέπων,
> εἰς ὅσον κλύδωνα δεινῆς συμφορᾶς ἐλήλυθεν.
> ὥστε θνητὸν ὄντα κείνην τὴν τελευταίαν ἰδεῖν
> ἡμέραν ἐπισκοποῦντα μηδέν᾽ ὀλβίζειν, πρὶν ἂν
> τέρμα τοῦ βίου περάσῃ μηδὲν ἀλγεινὸν παθών.
>
> You natives of Thebes: Observe – here is Oedipus,
> He who understood that famous enigma and was a strong man:
> What clansman did not behold that fortune without envy?
> But what a tide of problems have come over him.
> Therefore, look toward that ending which is for us mortals,
> To observe that particular day – calling no one lucky until,
> Without the pain of injury, they are conveyed beyond life’s ending.
>
> Oedipus Tyrannus, vv. 1524-1530

In effect, therefore, and in general terms, the National-Socialism of Adolf Hitler was un-wise; based on a mis-understanding of human nature, and he himself shown, despite his remarkable achievement of gaining power, as lacking a reasoned, a well-balanced, judgement (σωφρονεῖν) - since such a balanced judgement would, as Aeschylus explained in the Oresteia, reveal that πόλεμος always accompanies ὕβρις and that only

by acceptance of the numinous authority of πάθει μάθος (the new law presented to mortals by immortal Zeus) could the tragic cycle of ἔρις be ended.

Myatt thus understands Hitler, National Socialist Germany and Großdeutsches Reich in terms of not only his own philosophy of pathei-mathos but more philosophically in terms of Aeons: of the rise and fall of nations, the rise and fall of Empires, of temporary military conquests and of transient leaders and τυραννίς: transient sovereignty. Given that National Socialist Germany lasted for only a decade and Großdeutsches Reich just three years, this Aeonic perspective seems apposite.

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Kalos Kagathos And Western Culture

In a 2018 essay titled *Towards Understanding Ancestral Culture*, Myatt returns to the themes of honour and "Δίκη, the goddess Fairness as described by Hesiod," referencing the phrase καλὸς κἀγαθός, writing that it describes:

> "those who are balanced within themselves, who - manifesting τὸ καλόν and τὸ ἀγαθὸν - comport themselves in a gentlemanly or lady-like manner, part of which comportment is living and if necessary dying in a honourable, a noble, manner. For personal honour presences τὸ καλόν and τὸ ἀγαθὸν, and thus the numinous.
>
> For in practice honour manifests the customary, the ancestral way, of those who are noble, those who presence fairness; those who restore balance; those who (even at some cost to themselves) are fair due to their innate physis or because they have been nurtured to be so. For this ancestral way - such ancestral custom - is what is expected in terms of personal behaviour based on past personal examples and thus often manifests the accumulated wisdom of previous generations.
>
> Thus, an important - perhaps even ethos-defining - Ancestral Custom of Greco-Roman culture, and of Western culture born as Western culture was from medieval mythoi involving Knights and courtly romance and from the re-discovery of Greco-Roman culture that began the Renaissance, is chivalry and which personal virtue - presencing the numinous as it does and did - is not and cannot be subject to any qualifications or exceptions and cannot be confined to or manifest by anything so supra-personal as a particular religion or anything so supra-personal as a political dogma or ideology.
>
> Hence, the modern paganus weltanschauung that I mentioned in my *Classical Paganism And The Christian Ethos* as a means 'to reconnect those in the lands of the West, and those in Western émigré lands and former colonies of the West, with their ancestral ethos,' is one founded on καλὸς κἀγαθός." {24}

In his scholarly monograph *Classical Paganism And The Christian Ethos* {25} written the previous year he sought to answer questions relating to the pagan spirituality of Ancient Greek and Roman culture, where "τὸ καλόν, ἀρετή, and τὸ ἀγαθὸν were related to and defined by certain living individuals."

But, as he wrote in that monograph:

> "the culture that arose around such an ancient spirituality was not noted for its compassion, tolerance, inclusion, and equality, and part of which ancient culture was an acceptance that enslavement of human beings was natural and necessary. Is such a paganus spirituality consistent with such (in my view, necessary) virtues as compassion, tolerance, inclusion, and equality? Is the combination of the paganus weltanschauung evident in the writings of Homer, Aeschylus, Sophocles, Cicero and many other classical authors, and the paganus mysticism evident in many of the tractates of the Corpus Hermeticum, more human in physis, more balanced, and could possibly be more productive of a healthy ψυχή, than revealed religions such as Christianity?"

Then, using the examples of the Gospel of John, tractates from the Corpus Hermeticum, and classical authors such as Aeschylus as examples, he answers his questions, concluding by describing what is in essence a modern pagan spirituality:

> "we are, ontologically, emanations of and presence Being, and are a connexion to the cosmos - to other presencings of Being - through, in terms of epistemology, not only reason (λόγος), perceiverance (νοῦς) and wordless-awareness (συμπάθεια, empathy) but also through τὸ ἀγαθὸν, τὸ καλὸν, and ἀρετὴ, through the beautiful and the well-balanced, the valourous and honourable, and those who possess arête, all of which are combined in one Greek phrase: καλὸς κἀγαθός, which means those who conduct themselves in a gentlemanly or lady-like manner and who thus manifest - because of their innate physis or through pathei-mathos or through a certain type of education or learning - nobility of character. Which Greek phrase expresses the ethics, the high personal standards, of the ancient paganus weltanschauung we have been discussing, and which standards naturally resulted in two things. First, in only a minority of individuals in a particular πόλις or civitas - community, tribe, clan, or society - manifesting such standards in their daily lives, with such a minority often forming a natural, and ruling, aristocracy. Second, that it was often a person who lived (and was prepared to die) by such high standards who, because of their character or based on a reputation established through valourous and noble deeds, became or was chosen as the leader or the chieftain of some community, tribe, clan, or society.
>
> For the quintessence of such a weltanschauung, of the paganus ethos, is that ethics are presenced in and by particular living individuals, not in some written text whether philosophical or otherwise, not by some proposed schemata, and not in some revelation from some deity. Which paganus ethics, when evolved - combined with the paganus mysticism evident in the Corpus Hermeticum and the cultural pathei-mathos of

> the past two millennia presenced through the insight of empathy - leads us to a modern paganus weltanschauung."

In the Epilogos of that monograph he outlines this modern pagan spirituality without resorting to technical, Greek, and metaphysical terms, stating that many may already be familiar with it:

> "For it is a weltanschauung of we human beings having a connexion to other living beings, a connexion to the cosmos beyond, and a connexion to the source of our existence, the source of the cosmos, and the source - the origin, the genesis - of all living beings. Which source we cannot correctly describe in words, by any denotata, or define as some male 'god', or even as a collection of deities whether male or female, but which we can apprehend through the emanations of Being: through what is living, what is born, what unfolds in a natural manner, what is ordered and harmonious, what changes, and what physically - in its own species of Time - dies.
>
> An awareness of all these connexions is awareness of, and a respect for, the numinous, for these connexions, being acausal, are affective: that is, we are inclined by our physis (whether we apprehend it or not) to have an influence on that which, or those whom, the connexion is to or from. For what we do or do not do, consciously or otherwise, affects or can affect the cosmos and thus the other livings beings which exist in the cosmos, and it is a conscious awareness of connexions and acausal affects, with their causal consequences, which reason, perceiverance, and empathy make us - or can make us - aware of. Which awareness may incline us toward acting, and living, in a noble way, with what is noble known or experienced, discovered, through and because of (i) the personal virtue of honour, evident as honour is in fairness, manners and a balanced demeanour, and (ii) the wordless knowing of empathy, manifest as empathy is in compassion and tolerance.
>
> For Being is also, and importantly, presenced - manifest to us, as mortals possessed of reason, empathy, and perceiverance - through certain types of individuals and thus through the particular ways of living that nurture or encourage such individuals. These types of individuals are those who have empathy and who live and if necessary die by honour and thus who have nobility of character, with such character innate, or developed through pathei-mathos, or formed through a particular type of education, or through proximity to and/or admiration of those whose lives and deeds have revealed them to have such nobility of character. For it is the known living and the known deeds of individuals which reveal and/or which are the genesis of such noble character."

Perhaps fortunately, Myatt does not go - and has not gone - into the practical details regarding how this modern pagan spirituality can be applied to the life of individuals or to societies beyond the fact that it is manifest in personal virtues such as compassion, tolerance, fairness, and manners, and is different from Christianity and other revealed religions because it does not involve "sacred texts", dogma, codification, deities, faith, worship, or any form of officialdom, but rather lives - is manifest, presenced - in those who live by the aforementioned personal virtues.

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Ethical National Socialism And A Modern Spirituality

While the personal virtues of such a modern pagan spirituality - such as compassion, tolerance, fairness - are not compatible with the National Socialism of Hitler and The Third Reich - as Myatt explained in detail in his 2012 essay *Some Philosophical and Moral Problems of National-Socialism* - are they or could they be compatible with the 1990s evolution of National Socialism described by him then as ethical National-Socialism and manifest as that now is in Reichsfolk and their few rural-living families?

A text by Reichsfolk dated 122yf (2011) expresses the essence of Myatt's 1990s ethical National-Socialism, which is:

> "honour, reason, fairness, loyalty, duty to one's own folk and to Nature, and respect for and understanding of other cultures and other ways of life [...] One of the aims of Reichsfolk is to establish new communities of, and new homelands for, people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws." {26}

The incompatibilities might therefore be the definition of honour, of folk, of duty to one's own folk, and the aim of establishing new homelands. According to that 2011 Reichsfolk text personal honour means that:

> "we judge others – of whatever culture and of whatever perceived ethnicity – solely on the basis of our personal knowledge of them, and not according to some abstract criteria, political or otherwise. That is, there is no prejudice concerning them – no pre-judgement of them – and no assumptions made about them, as there is no reliance upon the opinions or the judgements of others, for honour, our Reichsfolk ethos, demands that we form our own judgement based on personal knowledge and on the use of the faculty of reason. That is, we give individuals the benefit of the doubt unless or until their actions lead us to judge them in a critical way. This is the human, the fair, the civilized thing to do."

The aim of establishing new homelands is non-political, since:

> "Reichsfolk is not a political movement interested in agitating for or obtaining some kind of political power in some existing nation or State. Neither is Reichsfolk interested in reforming existing political or social structures. Instead, we believe that was is important – what is ethical – are we, as individuals, reforming ourselves, changing ourselves for the better, and living in small folk communities where we can establish an

honourable, living – a numinous – identity for ourselves and live in balance with Nature."

Which leads on to the clan and the tribe:

> "The new Reich we seek to establish begins within each one of us – by us valuing our own ancestral culture, by reforming ourselves through the virtues of reason and honour, and by seeking in an ethical way to continue this culture in a communal way through association with others of our kindred. From this, new folkish clans and tribes will arise through people desiring to live among their own kind according to the principles of numinous law, and it is these new tribes which will form the basis for a new Reich."

There is an echo here of what Myatt, in his *Mythos of Vindex* text, wrote in the 1990s:

> "A folk is not an abstract, easily defined, static, 'thing' like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.
>
> Thus, a folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Hence, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland, or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk." {27}

According to an essay in *Das Reich*, the internal bulletin of Reichsfolk {28} the genesis of a new folk can be one or a few families choosing to live in a usually rural area with the intention of being as self-sufficient as possible; growing as much of their own food as is practical; and teaching their children such things as the musical traditions of their ancestors and practical ancestral skills. Hence and in regard to duty to one's own folk this is the natural duty a person has to their family and to their extended family, such as the local community that may develop over a generation or more when a family or a few families have chosen to live in the aforementioned manner. It is, according to that Reichsfolk essay, this generational growth which, over many decades, can be the origin of a new clan, bound by ties of honour and duty.

Therefore, the caveats of a written code of honour and a certain honouring of Hitler aside - both of which may fade over generations - the Reichsfolk ethos and the Reichsfolk concept of a new folk do not seem incompatible with Myatt's modern pagan spirituality, given that Reichsfolk rejects:

> "emotive speeches, rallies, violence, insurrection, hate, or any strident propaganda or indeed any political or social agitation at all, for we are not seeking to sway or persuade people by rhetoric or propaganda or by appealing to some dishonourable prejudice they may possess, as we are not involved in some violent struggle for some type of power against some perceived enemies. For our main enemy is ourself – our lack of honour, our lack of reason; our lack of respect for Nature; our lack of a living loyalty. Instead of engaging in some struggle with some enemies, we are seeking to change, to reform, ourselves – to ethically establish a numinous, an honourable, a natural, way of living for ourselves and our descendants, based upon our understanding, our perception, of Nature and on how personal honour, a living loyalty and duty to people we know and trust, make us and keep us civilized and express the essence of our humanity and of that noble dream and hope of a noble way of living which noble human beings have carried in their soul for thousands upon thousands of years." {26}

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{1} *Understanding and Rejecting Extremism,* 2013, ISBN 978-1484854266. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2013/05/dwm-rejecting-extremism-v3.pdf

{2} *Personal Reflexions On Some Metaphysical Questions*, in *Sarigthersa*, 2015, ISBN 978-1512137149. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2015/08/dwmyatt-sarigthersa-v7.pdf

{3} *Education And The Culture Of Pathei-Mathos* in *One Vagabond In Exile From The Gods*, 2014, ISBN 978-1502396105. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{4} *Exegesis and Translation: Some Personal Reflexions*, https://davidmyatt.files.wordpress.com/2013/04/exegesis-and-translation-partsone-two.pdf

{5} Myatt's *Questions of Good, Evil, Honour, and God*, is included in *Religion, Empathy, and Pathei-Mathos*, 2013, ISBN 978-1484097984. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/religion-and-empathy.pdf

{6} *Part One: Conspectus of The Philosophy of Pathei-Mathos*, in *The Numinous Way of Pathei-Mathos*, Fifth Edition, 2018. ISBN 978-1484096642. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/numinous-way-v5c-print.pdf

{7} *Suffering And The Human Culture Of Pathei-Mathos*, in *Extremism And Reformation*, Third Edition, 2019. ISBN 978-1691707423. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2019/09/reformation-extremism-v3b.pdf

{8} *The Way Of Pathei-Mathos - A Précis*, in *One Vagabond In Exile From The Gods*, 2014. ISBN 978-1502396105 A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2014/10/one-vagabond-pathei-mathos.pdf

{9} *The Abstraction of Change as Opposites and Dialectic*, in *The Numinous Way of Pathei-Mathos*, qv.

{10} *Towards Understanding Physis*, included in *Sarigthersa*, qv.

{11} *Physis And Being - An Introduction To The Philosophy Of Pathei-Mathos*, 2019, https://davidmyatt.wordpress.com/collected-works-2/physis-and-being/

{12} *The Error of Polemos as Kampf*, in *The Numinous Way of Pathei-Mathos*, qv.

{13} Myatt, *Corpus Hermeticum: Eight Tractates*. 2017. 978-1976452369. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/eight-tractates-v2-print.pdf

{14} In respect of 'renewance', see his translation of and commentary on Tractate III; in respect of Μονάς, see Tractate IV; in respect of acausal and emanation, see Tractate XIII.

{15} The Latin is from M. Tullius Cicero, *De Natura Deorum*, Liber Secundus, xiii, xiv, 37. As Myatt explains in regard to his paraphrase:

> "it is my considered opinion that the English term 'balanced' (a natural completeness, a natural equilibrium) is often a better translation of the classical Latin perfectus than the commonly accepted translation of 'perfect', given what the English word 'perfect' now imputes (as in, for example, 'cannot be improved upon'), and given the association of the word 'perfect' with Christian theology and exegesis (as, for example, in suggesting a moral perfection)."

{16} The text is included in the fifth (2018) edition of Myatt's *The Numinous Way of Pathei-Mathos*, qv.

{17} *Some Personal Musings On Empathy In Relation to the Philosophy of πάθει μάθος*, in *The Numinous Way of Pathei-Mathos*, qv.

{18} *Questions For DWM, 2015,* https://davidmyatt.wordpress.com/questions-for-dwm-2015/

The Latin quotation is from Tacitus, *Annales*, Book VI, 17.

{19} *Some Questions For DWM*, https://davidmyatt.wordpress.com/questions-for-dwm-2014/

{20} The Myattian phrase "balanced by σωφρονεῖν and in accord with δίκη" requires some explanation given Myatt's particular use of those two Greek terms.

In his 2017 essay *One Perceiveration* - https://davidmyatt.files.wordpress.com/2020/02/dwmyatt-one-perceiveration-v5.pdf - he as exegesist writes that he uses:

> "σωφρονεῖν in preference to σωφρονέω/σωφροσύνη and attribute to that Greek word a particular philosophical meaning - 'a fair and balanced personal, individual, judgement' (that is, thoughtful reasoning, or wisdom) - rather than the English meaning now associated with the transliteration sophrosyne which is 'soundness of mind, moderation', thus avoiding the English word 'mind' with all its post-classical and modern interpretations philosophical and otherwise."

In the same essay he explains his understanding of δίκη:

> "Depending on context, δίκη could be the judgement of an individual (or Judgement personified), or the natural and the necessary balance, or the correct/customary/ancestral way, or what is expected due to custom, or what is considered correct and natural, and so on.
>
> A personified Judgement - the Δίκην of Hesiod - is the goddess of the natural balance, evident in the ancestral customs, the ways, the way of life, the ethos, of a community, whose judgement, δίκη, is 'in accord with', has the nature or the character of, what tends to restore such balance after some deed or deeds by an individual or individuals have upset or disrupted that balance. This sense of δίκη as one's ancestral customs is evident, for example, in Homer (Odyssey, III, 244).
>
> In the philosophy of pathei-mathos, the term Δίκα - spelt thus in a modern way with a capital Δ - is sometimes used to intimate a new, a particular and numinous, philosophical principle, and differentiate Δίκα from the more general δίκη. As a numinous principle, or axiom, Δίκα thus suggests what lies beyond and what was the genesis of δίκη personified as the goddess, Judgement – the goddess of natural balance, of the ancestral way and ancestral customs."

{21} *Concerning The Development Of The Numinous Way*, https://davidmyatt.wordpress.com/rejecting-extremism/development-of-the-numinous-way/

{22} *Some Philosophical and Moral Problems of National-Socialism*, https://web.archive.org/web/20200807130346/https://www.davidmyatt.info/dwm-problems-ns.pdf

The quotation ὕβρις φυτεύει τύραννον is from Oedipus Tryannus by Sophocles. In a footnote Myatt gives the context for Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύε and provides his own translation:

> τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος.
> Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες
>
> Who then compels to steer us?
> Trimorphed Moirai with their ever-heedful Furies.
>
> Aeschylus (attributed), Prometheus Bound, 515-6

{23} For the convenience of readers I have included the translation, and reference, in the quoted text.

{24} https://davidmyatt.wordpress.com/2018/01/04/towards-understanding-ancestral-culture/

{25} *Classical Paganism And The Christian Ethos*, 2017. ISBN 978-1979599023. A gratis pdf version is available at https://davidmyatt.files.wordpress.com/2018/03/classical-paganism-v2-print.pdf

{26} *An Introduction to Reichsfolk*, https://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/ Archive version: https://web.archive.org/web/20110918000602/http://cosmicreich.wordpress.com/2011/05/02/an-introduction-to-reichsfolk/

{27} *The Mythos Of Vindex*, https://www.scribd.com/document/538021236/David-Myatt-Mythos-of-Vindex

{28} *Das Reich*, issue #27, 113yf, 2002. The *Das Reich* bulletin was referenced in Part Two.

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